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MISSIONS OF THE NESTORIAN CHRISTIANS IN CENTRAL AND EASTERN ASIA.

THE following brief sketch of the missions of the Nestorian Christians in central and eastern Asia, drawn up at the Missionary Rooms, is chiefly derived, as will be seen by the references, from Asseman's "*Bibliotheca Orientalis Clementino-Vaticana*," and Mosheim's "*Historia Tartarorum Ecclesiastica*." The map prefixed to the latter work afforded, however, but little assistance in the preparation of the one accompanying this sketch, which is compiled from various sources. The whole subject is believed to have an important bearing on the mission now prosecuted by the Board among the Nestorians of Persia, and for this reason, if no other, may occupy a place in the Missionary Herald.

Nestorius, from whom the sect of the Nestorians derives its name, was a native of Syria, where he was educated. He was made bishop of Constantinople, A. D. 428, and was deposed and excommunicated by the third general council at Ephesus, A. D. 431. The best description, in few words, of the causes which led to his condemnation, and of the rise of the Nestorian sect, is in Mr. Smith's account of his own visit to the Nestorians of Ooroomiah in the year 1831.*

"That Nestorius was innocent, I am not disposed to contend; but if he was chargeable with guilt, I should search for it elsewhere than did the council. Its first accusation was, that he refused to the virgin the title of *Mother of God*. Had he plead guilty to it, surely no protestant would for that have charged him with heresy. But he did not, for he said, 'I have often declared, that if one more simple among you, or any others, is pleased with this word *Θεοτοκος*, I have no objection to it, so be that he make not the virgin God.'† It accused him next,

of holding not only to two natures, but to *two persons* in Christ. And even had he used such language, no one accustomed to discriminate, will deny, that it *might* have had in his mouth no heretical meaning. But he perseveringly denied the charge to the end of his life. To Cyril, his enemy, he wrote, 'I approve that you preach a distinction of natures in respect to the divinity and humanity, and a conjunction of them in one person.' And to another prelate he said, 'Of the two natures there is one authority, one virtue, one power, and one person according to one dignity.*' Nestorius had on the one point, however, in attempting to penetrate beyond the reach of finite powers into the mystery of the incarnation, darkened counsel by words without knowledge; and on the other, had boldly, and perhaps honestly, endeavored to correct a popular superstition. The opportunity for humbling the occupant of the see of Constantinople, which had begun to eclipse its sister patriarchates, was too good to be lost; and the envious Cyril of Alexandria delayed not to sound the alarm of heresy. By

* *Researches in Armonia*, etc. vol. 2: p. 201.

† *Assem. Bib. Orient.* vol. 4: p. 193.

* *Assem. Bib. Orient.* vol. 4: p. 192.

refusing to wait for the delegates of Antioch, (the friends of the accused,) he converted the council of Ephesus into an *ex parte* tribunal, and Nestorius was condemned unheard.

"On being cut off from the church, and hurled from the patriarchal throne of Constantinople, Nestorius was first banished to Arabia Petrea; thence, after a four years' residence near Antioch, he was transported to one of the Oases of Libya; and finally died in Upper Egypt. But his cause was the cause of his countrymen in the East, and needed not his presence to secure its progress. Others besides himself had there sat at the feet of Diodorus of Tarsus, and Theodorus of Mopsuestia; and John, patriarch of Antioch, both from partiality to the same opinions, and from chagrin at the neglect shown him by his brother of Alexandria at the council of Ephesus, looked with complacency upon the feelings of his flock. Particularly in the famous school of Edessa, (now Orfah,) where many christian youth of Persia were educated, was the part of the condemned patriarch warmly espoused. His partisans were indeed expelled from it before the declaration of peace between the sees of Antioch and Alexandria, and the school itself was finally destroyed in A. D. 489, by order of the emperor Zeno. But Ibas, then a presbyter in Edessa, in the meantime excited by his correspondence an interest in the cause among the Persian ecclesiastics; the expelled pupils carried with them to the country of their birth and of their banishment a still warmer personal sympathy in it; and Barsumas, one of their number, added his influence, both as head of his rival school of Nisibis and as bishop of that city, to promote it. It was also fostered by the rivalry of the governments of Constantinople and of Persia. For, while the orthodox Theodosius, and the monophysite Zeno strove alike to exterminate Nestorianism from their realm, Barsumas easily convinced the fire-worshipper Firoz, that the persecuted sect would be favorable to his interests, and that the friends of orthodoxy were at heart traitors to his government. The archbishop of Seleucia, either from fear or indifference, stood aloof from the manœuvres of the bishop, and at his death the new sect had so multiplied in his diocese, as to appoint (in A. D. 498) his successor. Thus the Nestorians assumed the attitude of the dominant christian sect of Persia."^{*}

The archbishop of Seleucia and Ctesiphon now declared himself patriarch of the East. The Nestorians came under Persian authority in the year 483, and remained under it until 640, generally much favored, but sometimes severely persecuted. From that time till the year 1257, they were subject to the Arabian caliph. Several Nestorians sustained the office of private secretary to the caliphs, and many gained the good will of the great by their skill in medicine and business. The Nestorian patriarch at one period had such influence with the caliph, that the Jacobite and Greek bishops residing among the Arabs were obliged, in their difficulties, to put themselves under his protection. The Nestorians, however, were not wholly free from persecution from their Moslem rulers.* When Bagdad became the capital of the Saracenic empire, in 762, the patriarch removed thither, and assumed the title of patriarch of Babylon and Bagdad. The condition of the Nestorians was improved by the transfer of power to the Tartars, on the taking of Bagdad by the grandson of Gengis Khan in 1258. For the three following centuries, the patriarchs seem to have had no settled place of residence. At length, in the year 1551, Mosul, a city on the Tigris opposite the ruins of Nineveh, became the patriarchal seat.† At the present time, the Nestorian patriarch is called Mar Elias. He resides among the Koordish mountains, at El Koosh, between Mosul and Ooroomiah. Since the year 1410, the Nestorians residing on the west side of the mountains have been subject to the Turks, and on the east to the Persians. A community exists in the interior of the mountains, which has preserved its independence.

Previous to the overthrow of the caliphs, the Nestorians had become widely extended. They occupied, almost to the exclusion of other christian sects, the region which forms the modern kingdom of Persia, in all parts of which they had churches. They were numerous in Armenia, Mesopotamia and Arabia. They had churches in Syria, and in the island of Cyprus. They had churches among the mountains of Malabar in India. They had numerous churches in the vast regions of Tartary, from the Caspian Sea to Mount Imaus, and beyond, through the greater part of what is now known as Chinese Tartary, and even in China itself. The names of twenty-five metro-

* *Assen. Bib. Orient.* vol. 4: p. 67, ss.

* *Assen. Bib. Orient.* vol. 4: pp. 87, 100.
† *do. do. do.* p. 625.

politan sees are on record, which of course embraced a far greater number of bishoprics, and still more numerous societies or churches. The mention of these names will strengthen our impression of the activity and extensive diffusion of this portion of the ancient christian church. Their geographical position is mentioned only when it is not indicated on the accompanying map. 1. Elam. 2. Nisibis, in Mesopotamia. 3. Bussorah. 4. Assyria, or Arbela and Mosul. 5. Seleucia. 6. Halavan, or Halach, in Assyria. 7. Persia, Ormus, or Salmas and Van. 8. Maru, in Korassan. 9. Haru, in Korassan. 10. Arabia. 11. China. 12. India. 13. Armenia. 14. Syria. 15. Aderbaijan, in Media. 16. Raja and Tabrestan, in Parthia and Hyrcania. 17. The Dailamites, in Hyrcania. 18. Samarcand and Mavarnahar, or Transoxiana. 19. Cashgar and Turkestan. 20. Balk and Tokarestan. 21. Segestan. 22. Hamadan, in Media. 23. Chambalu, or Peking. 24. Tanguth. 25. Cashgar and Nuaket.* This list is copied by Asseman from a Syriac writer of the fourteenth century.

The Nestorians had schools designed specially, but not exclusively, for the education of persons for the offices in the church. The one at Edessa was established by Ephraim of Nisibis. The greater part of its scholars were from Persia. It was open both for christian and heathen youth. This school was suppressed by the emperor Zeno, A. D. 489. Narses, on being expelled from Edessa, opened a school at Nisibis, A. D. 490, which became celebrated. About the same time, Acacius, also from Edessa, established a school at Seleucia. It was revived in 530, and was in existence as late as 605. A school was established at Dorkena, A. D. 385. At Bagdad were two schools in 832, and two others were in its neighborhood. Schools existed at Tirhana, Mahuza, Maraga, and Adjabena, in Assyria, and at Maraga, in Aderbaijan. There was also a school in Elam; another in Persia; another in Korassan; and another in Arabia. The school at Nisibis had a three years' course of study. The studies to a great extent were theological; but to the study of the Bible, they added, in the schools generally, the study of grammar, rhetoric, poetry, dialectics, arithmetic, geometry, music, astronomy, medicine, etc.† In the ninth century, a

Nestorian presented Chosroes, the Persian king, with a translation of Aristotle.*

At what time the Nestorian missions were commenced in central and eastern Asia, is wholly uncertain. The gospel appears to have been published in those regions at a very early period. The accounts given of the mission of Thomas the apostle in China, are to be rejected as fabulous; and Mosheim thinks it by no means certain that he went even so far as India; and that the India referred to by the ancient writers, when speaking of him, were countries on this side of the Indus.† But the Greek and Syriac writers both affirm that Thomas preached the gospel in Hyrcania, Margiana and Bactria. They say, also, that the Gelæ, as far as Gog and Magog, received the gospel from one who had been a pupil of the apostles. Sophronius says, that Andrew the apostle preached the gospel not only among the Scythians, but in Sogdiana, and to the Sacæ inhabiting the country northeast of Sogdiana. If this were admitted, it would be easy to believe that the Tartars beyond mount Imaus heard the gospel soon after.‡ The Syrian chronicles make it certain, that the christian faith flourished in Korassan and Transoxiana as early as the beginning of the fourth century. A metropolitan was sent to Maru, in Korassan, in the year 420, by the patriarch Jaballaha, making it evident that there were then bishoprics and numerous Christians in that province.¶ Eighty-six years previous to that time, Barsabas, a Nestorian, fleeing into Korassan to escape the persecution of Sapor the Persian king, became bishop of Maru, which office he held fifteen years.§

Though the christian religion was not carried into China by an apostle, there can be no doubt that it was published in that remote country by the early missionaries of the cross. Arnobius, who wrote in the third century, makes express mention of the *Seres* as among the oriental nations who had received the christian faith, and Mosheim regards these as having been undoubtedly Chinese. The Nestorian patriarchs are said to have appointed and sent metropolitans to China as early as the fifth century; which im-

* Mosh. Eccl. Hist. v. 1: p. 460.

† The John, who has been thought to have come from India to attend the council of Nice, is supposed to have been the metropolitan of Persia, who was then independent of the archbishop of Seleucia and Ctesiphon, and governed the churches of Persia and India.

‡ Historia Tart. Eccl. p. 5.

¶ Bib. Orient. v. 4: p. 477. § Ib. v. 4: p. 426.

* Bibl. Orient. v. 4: pp. 414, 430, 607, 438, 437, 503, 526, 630. The list of metropolitans is found on the page last named.

† Bibl. Orient. v. 4: p. 296, etc.

plies the existence of bishops, priests and churches, and that the religion had been a considerable time in the country. And if the religion of Christ then prevailed in China, we may infer that it did, to some extent at least, in the intervening countries of Tartary.*

The year 636 forms one of the eras in the history of the Nestorian missions. At that time a Nestorian missionary is said to have entered China in the person of Olopuen, or Jaballaha, and from that time to the year 781, nearly a century and a half, (beyond which the record does not extend,) no less than seventy missionaries, whose names are preserved, labored in that empire. The record is upon the celebrated Syro-Chinese monument of stone, found by the Jesuits, A. D. 1625, in the city of Sigan, in China. Mosheim believes the monument to be genuine, though the fact has been contested by some learned men. That distinguished ecclesiastical historian can see no possible reason why the Jesuits should attempt such a fabrication, the doctrines contained in the inscription being confessedly Nestorian, rather than Latin. A translation of the inscription, with a paraphrase of the Chinese portion, may be found in Mosheim's "*Historia Tartarorum Ecclesiastica*," occupying twenty-four pages.† Even should we say nothing of this monument, it would still appear from the Syriac writers that the Nestorians had a mission in China within the period embraced by the inscription; for the patriarch Salibazacha is affirmed to have sent a metropolitan into the country about the year 714.

It appears from the inscription, that Olopuen entered China in the reign of Tai-cum, which extended from 627 to 650. Coa-cum, his son and successor, reigned thirty-four years. He commanded christian churches to be erected in all the provinces of China, and honored Olopuen with the title of bishop. The gospel was promulgated in ten provinces of the empire, and all the cities were supplied with churches. Fifteen years after the decease of this emperor, that is, in the year 699, the Christians were persecuted in some of the provinces. Either there were two persecutions, or this was continued till the year 719. It was then ended by the emperor Hiven-cum. About this time two able and active missiona-

ries named John and Kiele, arrived with some associates, and in 745 another, named Kieho. These three and their companions labored with great zeal for the propagation of the gospel. The emperor had a church of his own, which he adorned with statues of his ancestors. In the year 757, the emperor So-cum ordered a great number of churches to be erected. The mission continued in the same prosperous condition during the reign of his successor, A. D. 763-780. The monument was erected in the year 781, in the reign of Te-cum, who also favored the christian cause.* This was during the patriarchate of Ananjesu,‡ whose successor was Timotheus, the mention of whom brings us to the next era in the recorded missions of the Nestorian church.

Admitting the monument to give a faithful history, the gospel, as published by these missionaries, must have had free course in China during a considerable portion of this period; and we may believe that even some of the emperors professed at least a nominal subjection to its precepts.

If the missionary zeal of the Nestorian church languished near the close of the period embraced on the monument of Sigan, it was revived by the patriarch Timotheus, A. D. 778. He was from the convent of Beth-Aben, at the foot of mount Niphas in Assyria.‡ A history of this convent is in existence.¶ Perhaps the most interesting facts in the history, so far as it is given by Asseman, relate to an attempt by the patriarch Jesujabus Adjabenus to establish a seminary of learning within the convent. This man was educated in the school at Nisibis, and devoted himself to the monastic life in the convent of Beth Aben. He became bishop of Nineveh; then metropolitan of Mosul and Arbela; and in the year 650 patriarch of the Nestorian church. He was patriarch ten years, and became celebrated among his countrymen for his learning. Having erected a magnificent church in the convent, he resolved upon establishing a school for youth in connection with his church, and to place it under the care of able masters. He had even commenced the work of erecting the school, when the monks of the convent remonstrated so strenuously against the measure, as foreign to the design of their institution, that he found it expedient to transfer the

* Hist. Tart. Eccl. p. 8, 9.

† Ibid. p. 9. Append. p. 4-28. Mosheim's Chh. Hist. v. 1: p. 499. See, also, Assem. Bib. Orient. v. 4: p. 540, etc. Asseman thinks the publication of the gospel by Olopuen was in Masina, or southern China. v. 4: p. 778.

* Bib. Orient. v. 4: p. 540.

† Mosh. Eccl. Hist. v. 2: p. 52.

‡ Bib. Orient. v. 4: p. 729.

¶ Ibid. v. 3: p. 113, 463.

proposed seminary to Coliphana, his native town.

Yet from this convent it was that, a little more than a century later, a new light was to stream forth upon the vast central and eastern regions of Asia. At the time above-mentioned, Timotheus selected from Beth-Aben a monk named Subchaljesu, who was skilled in the Syriac, Persian and Arabic languages, and learned for those times, and, having ordained him a bishop, sent him to preach the gospel to the Dailamites and the Gelse, on the eastern shores of the Caspian Sea. At the same time, he wrote letters to the king of the Tartars and other princes, exhorting them to embrace the christian faith. The distance from Bagdad, then the seat of the patriarchate, to this country, was eight hundred or a thousand miles. The field of labor, however, was not very remote from the great route of the caravans, which then conducted the trade between India and China, on the one hand, and western Asia and Europe, on the other, through the Caspian gates, and the cities of Bactra, Samarcand, and Cashgar. Subchaljesu repaired to his field of labor, and preached the gospel in many cities and villages, made numerous converts, built churches, and instituted priests and teachers. Leaving the new converts to be further instructed and confirmed in the faith of the gospel by his associates, he penetrated to China, and published the gospel extensively among the gentiles, the Marcionites and Manichæans, attacking every sect and every corrupt religion. As Subchaljesu was returning to Assyria to see his patriarch and former companions, he was murdered by barbarians. Timotheus, without delay, ordained two other monks from the same convent, as bishops, Kardagus and Jaballaha by name, and sent them to supply the place of the fallen missionary. The former he constituted metropolitan of the Gelse, and the latter metropolitan of the Dailamites. These took with them fifteen monks from their convent, seven of whom they afterwards ordained as bishops. This they did with the consent and approbation of their patriarch. The names of these seven men should be held in remembrance. They were Thomas, Zaccheus, Semus, Ephraim, Simeon, Ananias, and David. Some of these went to China, and David became metropolitan of the churches in that country. Thomas is said to have gone, with associates, to India. It is possible that he, and not the apostle, may have been the St. Thomas, whose memory is cher-

ished by the Syrian churches of Malabar. Jaballaha repeatedly visited Assyria, and finally died there.* The distance from Bagdad to Peking in China, over land, cannot be less than four thousand miles; and from Peking to Canton is about a thousand miles. Gibbon says, that the time required for a caravan to travel from Samarcand to Peking, was six months.† Marco Polo was a year in going from Bokhara to Peking. Mosheim affirms that there is conclusive evidence, independently of the monument already mentioned, that as early as the seventh century, and perhaps even earlier, China contained numerous Christians, over whom presided, during several subsequent centuries, a metropolitan sent out by the patriarch of the Nestorians.‡ Two Arabian travelers found Christians in Masina, or southern China, in the ninth century; and a certain Baichu, revolting from the emperor, is said to have massacred a great number of Christians, Jews, Mohammedans and Persians, in the city of Canfu, or Canton, A. D. 877.¶ Mosheim also says, "it is certain that Christianity was firmly and permanently established in the countries between the Caspian and Mount Imaus for several centuries, and that the bishops of those countries were always subject to the authority of the Nestorian pontiff."§ The Syrian chronicles name the metropolitans of Maru, for the years 536, 540, 650, 778, 860, 900 and 1000; those of Hara, for 820 and 1000; those of Raja and Tabrestan, for 836 and 893.¶ The distance across the countries between the Caspian Sea and Mount Imaus, is not far from eight hundred miles.

The patriarch Timotheus, whose name will be preserved by the church of Christ, died A. D. 820. Scarcely any notices have been transmitted to us of the Nestorian missions after his time, for the space of one hundred and eighty years.

The eleventh century opened with an event in the remote parts of Great Tartary, which could not fail to have a rousing influence upon the missionary zeal of the Nestorians, and that was the profession of the christian faith by a Mogul prince and his subjects, in number about 200,000. These people lived on the borders of Cathay, as the northern part of China was then called; and their prince

* Bib. Orient. v. 4: pp. 444, 478, 483.

† Gibbon's Decline and Fall of Rom. Empire v. 4: p. 263.

‡ Eccl. Hist. v. 1: p. 500.

§ Bib. Orient. v. 4: p. 524.

¶ Eccl. Hist. v. 2: p. 6.

¶ Bib. Orient. v. 4: p. 478.

was the first who received the name of Presbyter John, or Prester John; a name which in subsequent ages acquired so much celebrity in Europe. His people were called Kerith, Karith, or Kerit. The name Caracorum, on the map, indicates the place of his abode; about six hundred miles northwesterly from Peking.* While Unkh Khan (for such was his original appellation) was hunting one day upon a lofty mountain covered with snow, he lost his way; and as he was beginning to despair of life, he saw, as he supposed in vision, a holy man, who promised to show him his way if he would believe in Christ. This he promised, and was then led into the way to his place of residence. A number of christian merchants were then sojourning at Caracorum, and from them he sought instruction and baptism. They furnished him with a teacher, but could not baptise him. He then sent to the metropolitan of Maru, in Korassan, requesting that he would come and baptise him, or send a priest for that purpose. This request was transmitted from Maru to the patriarch, who commissioned two priests and as many deacons to proceed into Tartary.† Asseman supposes that the name John was given the prince at the time of his baptism; but why he assumed the title of Presbyter, is a subject of less probable conjecture. Those who are interested in the inquiry, are referred to the discussions and opinions of the learned.‡ When this prince sent to the metropolitan of Maru for a priest, he inquired how he and his people should fast, (which the prevailing notions made to consist chiefly in abstinence from flesh,) and how celebrate the Lord's supper, since their food was only milk and flesh, and they had neither bread, nor wine. This question the metropolitan also referred to the patriarch. The answer was, that they should fast by living on milk alone, and that they ought by all means to procure both bread and wine for the Lord's supper.||

The son and successor of this king commenced, in 1046, those movements westward, which, directed and impelled at a later period by the master spirit of Gengis Khan, proved so destructive to Asia and Europe. He advanced as far as Cashgar, about sixteen hundred miles. The third in the succession is described as a conqueror on the fields of Transox-

iana and Persia. A letter addressed by him to the emperor of Constantinople has been preserved, and is full of incredible boastings of his conquests, power and riches.* He flourished about the year 1119. The last of this race of christian kings was slain by Gengis Khan about the year 1202.

In the time of the second Prester John, A. D. 1064, the Nestorian patriarch is said to have sent a bishop into China.

Gengis was made khan of the Tartars, or Moguls, A. D. 1203. Marco Polo, the Venetian traveler, assigns this event to the year 1187. Gengis married a daughter of Prester John, who was a christian woman, and must have exerted a decidedly christian influence upon her children. The refusal of her father to give her to him in marriage, is said to have been the cause of the war. Gengis had four sons, named Ugathai, Zagathai, Thuli and Thusci. He favored the Christians, but never professed their faith. He, however, believed in one God, and only one.† He ever held the Mohammedan faith in abhorrence.‡ Gengis and his first four successors conquered almost all Asia, and a large portion of Europe. Ugathai succeeded him as emperor of the Moguls, and reigned till the year 1246. He also had a christian wife, and was friendly to the Christians.

Zagathai had the government of Transoxiana; Thuli of Korassan, Persia and India; and Thusci of Alania, Russia and Bulgaria. Until the death of Cublai, the grandson of Gengis and the most distinguished of his descendants, in the year 1302, the three khans last named were dependent branches of their house. Zagathai publicly professed the religion of Christ in the city of Samarcand.||

Ugathai, the emperor, was succeeded by his son Gujuch, or Kaiuk, who reigned five years. His mother was a zealous professor of the christian religion, and, chiefly through her influence, he is said to have received christian baptism, with his sons and some of his chief captains. His camp had numerous bishops, priests, and monks. He governed his subjects with great impartiality, declaring that the Latins, Greeks, Armenians, Nestorians, Jacobites, and other sects of Christians, all sustained the same relation to his government, and should be treated

* Gibbon's Rom. Emp. v. 4: p. 256.

† Bib. Orient. v. 4: p. 485.

‡ Hist. Tart. Eccl. pp. 16-23. Bib. Orient. v. 4: p. 494. Mosh. Eccl. Hist. v. 2: p. 244, 245.

|| Bib. Orient. v. 4: p. 483.

* Bib. Orient. v. 4: p. 490. Hist. Tart. Eccl. App. p. 29.

† Gibbon's Rom. Emp. v. 4: p. 249.

‡ Malcolm's Hist. of Persia, v. 1: p. 418.

|| Hist. Tart. Eccl. p. 40.

alike.* The ambassador of Innocent IV describes him, in the first year of his reign, as about forty years old, of medium stature, discreet, sagacious, moderate, grave, seldom or never laughing.†

The wife of Thuli, the third son of Gengis Khan, was also a christian. Three of the sons of Thuli acquired distinction;—Mango and Cublai, as emperors of the Mogul-Chinese empire, and Hulakoo, as the subverter of the caliphate of Bagdad, and the founder of a new dynasty. Mango became emperor, A. D. 1251; and after nine years his brother Cublai succeeded him, and reigned forty-two years with great prosperity. The overthrow of the Arabian caliph was in the year 1258, two years before the death of Mango. The wife of Hulakoo is said to have been decided in her profession of the christian religion and her attachment to it, and her husband was at least very friendly to the Nestorians. Indeed he seems at length actually to have professed the christian faith.‡ After the destruction of Bagdad, Hulakoo fixed his residence at Maragna, in the northwestern part of the modern Persia. His son and successor, Abaka, married the daughter of Michael Palæologus, emperor of Constantinople. He was succeeded by his brother Tangodor, who had been baptised in his early years and received the name of Nicolas. At first he manifested great zeal in promoting Christianity among his subjects; then suddenly declared himself a Mussulman, and commenced a violent persecution of the Christians. The apostate assumed the name of Ahmed Khan. His Mogul subjects, indignant at his apostacy and persecutions, complained to the emperor Cublai, who sent him a threatening message. His nobles at length put him to death. His successor, Arghoun, was a distinguished patron of Christianity, and conferred great privileges on its professors, giving them precedence of the Mohammedans. When the pope of Rome sent an embassy to express his gratitude to the Mogul prince, “the true believers,” say the Moslem writers, “trembled lest the sacred temple of Mecca should be converted into a cathedral.” His son became a Mohammedan.||

Cublai completed the conquest of China, A. D. 1279,§ and removed his court to Chambalu, or Peking. An early writer

denominates him a Christian; but others, with far more probability, make him only studious of Christianity and favorable to its professors. He was a polygamist, having four wives.* About this time a Nestorian, by the name of Simeon, was sent from Korassan to be metropolitan of China; and he was succeeded by Jabal-laha.

The papal missions to the Moguls and Chinese commenced in the thirteenth century. The pope sent legates to the emperor in the years 1245 and 1278. In 1289 he sent John de Monte Corvino to Cublai. Corvino also carried letters to the Nestorians in China. This man went by way of India. He says he found the great khan firmly attached to his idols, but very friendly to the Christians. He describes the Nestorians, probably with too much truth, as having departed greatly from their religion, and so very powerful in China, that they would not allow Christians of any other denomination to erect churches, nor to publish their own peculiar doctrines freely. He complains of having suffered great persecution from them, until he gained the protection of the emperor. Corvino appears to have made the subjection of the Nestorians to the Roman authority one of the leading objects of his labors; and he actually persuaded a prince, descended from Prester John, who reigned in Tenduch, the original seat of the family, to embrace the papal form of Christianity. The prince induced his subjects to follow his example; but on his decease they all returned again to the Nestorians. Corvino estimates the number of pagans baptised by himself up to the year 1305, at 6,000.† He translated the New Testament and the Psalms into the Mogul language. In 1307, the pope sent seven more bishops into Cathay, and John de Monte Corvino was constituted archbishop of Chambalu, or Peking, and legate for all the East. Such of the bishops as reached the country, settled as suffragans in the principal neighboring cities.‡ Marco Polo's residence in China, was during the reign of Cublai. Indeed not a few Europeans are said to have traveled across the country from the west to China, during his reign; and it is believed that there has never been such free access to the central parts of Asia as there was during the height of power in the family of Gengis Khan. This was eminently favorable to the prosecuting of missions in those coun-

* Bib. Orient. v. 4: p. 105, 480.

† Hist. Tart. Eccl. p. 49. ‡ Ibid. p. 56.

§ Malcolm's Hist. of Persia, v. 1: p. 433—441. Hist. Tart. Eccl. p. 77.

§ Du Halde's Hist. of China, v. 2: p. 250.

* Bib. Orient. v. 4: p. 167. † Ibid. p. 528.

‡ Ibid. p. 531.

tries; and had the Nestorian and Roman Christians possessed more of the true spirit of the gospel, and prosecuted their missions, as they might have done, with far greater zeal and union, the churches they planted would have been still more numerous, the religion would probably have been enduring, and Asia have been now in a far happier condition than it is.

There is no reason to believe, that the gospel published by the Nestorians was the pure gospel. Indeed we know that the gospel had lost some of its purity throughout the universal church, at the time the Nestorian sect commenced its existence. Perhaps, too, the means employed in their missions savored often of the world. But it is well known, that the Nestorian church, as it now exists, though it has lost, in a great measure, the spirit of the gospel, has yet departed less from the gospel standard in its doctrines and religious ceremonies, than either of the other oriental churches. Its missions, so long protracted, may be regarded as, through the blessing of God, both the cause and effect of this comparative purity. Nor is there any reason to think that the Nestorian church is as pure now, as it was in the period of its more active missions. For the three centuries past, it has been shut out from the christian world; degraded politically, socially, and intellectually; and subjected to influences from the emisaries of papal Rome tending to subvert many of its doctrines and religious rites. The Nestorian interpreters of the Scriptures in the sixth century, are said by Mosheim to have been the best any where in the christian church at that period, as they and they alone searched for the true sense of the inspired words.*

Mohammedanism was now gaining upon the countries westward of Mount Imaus, in which the Nestorians commenced their missionary career in the fourth century. The sultan Mahmood, who succeeded to the throne of Persia, A. D. 997, and was contemporary with the first Prester John, was a most bigoted, zealous and enterprising disciple of the false prophet. Cawder, the caliph of Bagdad, and "the eastern pope," encouraged Mahmood, "the temporal sovereign," to obtain a never-dying name in this world and eternal happiness in the next, by spreading the religion of Mohammed. He is supposed to have converted millions by his sword. His capital was Gizni, in Caubul. He made several expeditions into India, and also

repeatedly contended in battle with the principal ruler of the Tartar tribes on the north of his kingdom.* The Mohammedan superstition gradually introduced itself, as we have seen, among the descendants of Hulakoo, the conqueror of Bagdad. Early in the fourteenth century, it had gained the ascendancy in Hyrcania, Korassan and Transoxiana; and the Nestorians, Jacobites and Latins were obliged to retire before it. Only the sword of Tamerlane was wanting to complete the destruction of the western Tartar churches. This was drawn upon them about the year 1380. Tamerlane first became chief of Transoxiana; and then extended his conquests into Mongolia, India, Persia, Asia Minor, and Russia. The capital of his empire was Samarcand.† We hear no more of the churches of Transoxiana, Turkestan, Hyrcania and Korassan, and multitudes of the Nestorians of Persia did this fierce disciple of Mohammed persecute unto death.‡ He died A. D. 1405, after commencing his march for the remote regions of China.

This was a little more than a century after the death of Cublai, the great and celebrated khan of the Moguls and Chinese, which took place, as has been stated, in the year 1302. Marco Polo, who had traveled through Tartary during the reign of Cublai, says he then found Nestorian churches in Cashgar, Carkam, Tanguth, Ergimul, Kerguth and Tenduk.|| It is not easy to say precisely and certainly to what parts of the spacious high lands between the Himmaleh mountains, Siberia and China, all these names are applicable. Marco describes the province of Cashgar as covered with towns and castles, gardens and beautiful fields, producing good grapes, and an abundance of fruit of other kinds.

In the year 1369, one hundred and forty years after the death of Gengis Khan, his degenerate race was expelled from China by a revolt of the native Chinese. About the same time the Romish missionaries were banished. An archbishop was no longer appointed for Chambalu, and no further mention is made of their missions. The Nestorians, though persecuted by the Chinese and suffering under inauspicious influences which gradually diminished their number, were permitted to remain. The patriarch Simeon sent a metropolitan into

* Malcolm's Hist. of Persia, v. 1: p. 323.

† Ibid. v. 1: p. 459.

‡ Mosheim's Eccl. Hist. v. 2: p. 417.

|| Sib. Orient. v. 4: p. 503.

* Eccl. Hist. vol. 1: p. 460.

southern China in 1490. The two successors of Simeon are also known in history. About this time India and China were united in one metropolitan see.* In 1502, the patriarch Elias sent four bishops—Thomas, Jaballaha, Denha and James—into India and China. James was living in 1510. In 1540, a persecution was raised in China against the Nestorians.

When the papal missions were resumed in China, in the sixteenth century, the missionaries alledge that they could find no distinct vestiges of Christianity in the empire—no evidence that the gospel had been proclaimed in the country—until they discovered the Sigan monument in the year 1625. It is probably true that all the Nestorian churches, from Canton to the Chinese wall, and from thence to the shores of the Caspian, have perished.

It thus appears, that the Nestorian missions in central and eastern Asia continued from about the third century to the sixteenth. The more active periods of their missions were from the seventh to the middle of the thirteenth centuries—a long period of time, evincing great perseverance, and showing, one would think, that the true spirit of Christ must have been at least one of the grand actuating motives. That the gospel which they preached was not in all respects the pure gospel, has been already stated.

It is not probable that during this long period of comparative activity, the missions were always active, and it is still less probable that there was a constant effort to extend their influence. We may presume there were times, and perhaps long times, when the missionary spirit beat languidly in the churches at home, and in the missions abroad. A period of reviving and great activity was between the years 777 and 820, soon after the seat of the patriarchate had been removed to Bagdad. We may suppose that the years immediately preceding and following 636, when the Nestorian missionaries first penetrated into China, were not less active. The conversion of the Tartar prince, who assumed the name Prester John, about the year 1,000, must have exerted a powerfully stimulating influence on the churches at home and on the missionaries in the field. So must the favor, with which Gengis Khan and his immediate successors regarded their efforts; in connection

with the safety of the roads from Bagdad to Cashgar, Tanguth and Cathay. There may have been other seasons of reviving and activity, of which the history has not reached us, or is yet to reward the labors of learned research among the oriental manuscripts. At other times, and especially when the successive desolating tides of warlike invasion swept over the countries occupied by the parent churches, there was no doubt a relaxation, and perhaps retrocession, greatly retarding the progress of the work on the whole, and, as the event proved, insuring its ultimate failure.

In the space of time allotted to the more active missionary operations of the Nestorians, the western churches sent the gospel to the northern nations of Europe, where the providence of God has been more favorable to its perpetuity—to Germany, Sweden, Denmark, Russia, Norway, etc. But none of these missions were extended and protracted, like the missions of the Nestorians.

The inquiry naturally arises, whether there is nothing in the Nestorian missions—their long continuance, their ultimate decline, and the utter extermination of the churches they had gathered among the heathen,—which is inauspicious in its bearing on the prospects of modern missions among the heathen. We think there is not. Their churches in India, would find enough to occupy their labors among the heathen of that great and populous country. Their churches in Arabia, would find enough to do in that country, and in Africa. The effective force, therefore, of the Nestorians, for their missions in central and eastern Asia, was within the sweep of a radius extending a few hundred miles from Assyria as a centre; and over this whole territory the Mohammedans extended their conquests and dominion at an early period. The missionary body of Christians, therefore, which was planting the standard of the cross over the vast regions of central Asia, is not to be regarded as either numerous, or powerful; and it had in those days no printing-press—that self-preserving, self-propagating power, reserved by the God of heaven for the churches and missions of these latter days; and indeed few of the facilities which are given to us. Nevertheless it cultivated a wide field, and gathered numerous churches. The people were pagans when the missionaries went among them; and it seems unquestionable that the christian religion became the predominant religion among the pastoral

* Bib. Orient. v. 4: p. 523.

tribes over the great plateau of central Asia; and once or twice it was almost the predominant religion in China. And when the Nestorian churches in central Asia were supplanted and destroyed, it was not by a pagan power, but by the sword of Mohammed: and that sword would have destroyed the results of the missions of the western churches in Europe, had not God been pleased to interpose the sword of a Charles Martel, a Charlemagne, and other great warriors. The circumstances of modern churches and of their missions are widely different from those which bore so adversely upon the Nestorians and their labors. The rise and influence of Mohammedanism are events, the like to which cannot occur again; nor do we see how wars, such as destroyed the missions of the Nestorians, and plunged the Nestorians, as a community, into the depths of civil degradation, poverty and ignorance, can ever again afflict mankind.

Is it not most remarkable, in the course of divine Providence, that a church in the interior regions of Asia, which for so many centuries was one of the most distinguished spiritual lights of the world, should now be in the process of re-illumination by means of a mission from a continent, of the existence of which no one of the long succession of Nestorian missionaries had a thought? The light of the gospel, having visited the ends of the earth, is travelling back to the centre where it had been extinguished. The object of our mission to the Nestorians, however, is not merely the restoration of

the gospel to that people. We aim, we expect, through the divine blessing, to renew their missions to the countries in central Asia. What is needed among them is a pious, well educated priesthood. Let there be such a priesthood, and let Mar Elias, the present patriarch, and his successors feel as did the patriarch Timotheus, a thousand years ago, and let his bishops feel as did those whom Timotheus sent forth; and we shall need to send but few missionaries into central Asia from these western shores. We shall find them nearer the field of action—oriental men, with oriental habits and manners, better fitted than men from this western world to win their way to the hearts of an oriental people.

Should the baleful influence of some Mohammed, or the destroying sword of some Tamerlane, reduce our fair Zion to the present low condition of our Nestorian brethren; and were they in our present circumstances, with the spirit which animated them in former days; would they not do for us, as we are attempting to do for them? Yes, verily; they would do more than we are doing. As we would that they should do unto us, in case of a mutual reverse of circumstances, even the same let us without delay do for them. Let us educate their priesthood. Let us instruct them in the theology of the Bible, and in the good old way of their fathers. Let us make them, with the blessing of our and their covenant God, as a city set upon a hill, as beacon-lights upon the mountains to all the surrounding nations.

American Board of Commissioners for Foreign Missions.

Nestorians in Persia.

JOURNAL OF DOCT. GRANT AT OOROO-
MIAH.

*Ada—Mode of Living—Mar Tooma—
Sabbath School—Mar Yoosuph—Ga-
valan.*

June 15, 1837. Rode to Ada in company with the bishop Mar Yohanna. This village, which is the residence of Mar Yoosuph, is about fifteen miles from the city, and contains sixty Nestorian houses. The people of these countries estimate the population by the number of houses a place contains, without pretending to know the number of its inhabitants, or even of its families. While some houses may have no more than three or four inmates, others have twice that number of families. There are

three houses in Ada, containing an aggregate of ninety souls; and Mar Yoosuph assured me that among the Nestorians of the mountains, families often remain together so many generations, that the people in one part of the house form matrimonial connections with those in another part. In this district the average number of people in a house is about ten.

The houses of the Nestorians, and those of the peasantry generally, are of a very cheap and simple structure. The walls are constructed from the earth where the house is to be erected, and when dried in the sun, become firm and durable. When they have reached a sufficient height (usually twelve or fifteen feet) they are surmounted by rafters of unhewn timber, which receive a layer of small sticks and coarse grass, and the

whole is overlaid with a coat of earth, twelve or fifteen inches thick. Both the exterior and interior are then plastered over with mud mixed with chopped straw. Several holes are left in the roof, to transmit light, and emit the smoke. A *tandoor* or cylindrical oven serves for cooking the food of the inmates, and warming them in winter. Dried manure is the principal fuel used by the Nestorians in this region. A few coarse rugs or carpets spread upon the earth, serve for chairs, and a supply of the cheapest utensils and dishes completes the furniture. But with all this appearance of poverty, and the universal complaint of oppression, I have every where seen an abundance of wholesome food, and, what is much to be regretted, a profusion of the fermented juice of the grape. No wedding or other festival can be celebrated without this intoxicating beverage, which is too often drunk to excess both by the clergy and laity. In the winter season, the large family-room serves as a dormitory for the whole family, who sleep in a circle with their feet towards the *tandoor*. In summer they sleep upon the house-top. In some places the children sleep upon scaffolds made to protect them from the wolves. Last night a child of this village was carried off by a wolf while sleeping upon the roof with its mother.

In the evening, we received a visit from the khan of the village. He inquired wherein our religion differed from that of the Nestorians. The two bishops who were present told him that the difference consisted partly in our stricter morality, but principally, in our non-observance of their stated fasts. These fasts, they said, are not binding upon us, inasmuch as they are not commanded in the Bible, and we were not represented in the council which imposed this burden upon them. The Nestorians appear to feel that their numerous fasts are a heavy burden, but they constitute so much of their religion, that they would sooner suffer martyrdom than taste animal food on one of their fast days; of which you know they have more than one hundred and fifty in a year.

I have never, even in the most alarming cases of disease, been able to prevail on one of them to take so much as a spoonful of chicken broth during a fast. When I have urged the absolute necessity of the measure, they have said they would sooner die than yield.

16. Visited four villages, and prescribed for one hundred and fifty patients. One of these villages is named

Mar Tooma, or St. Thomas, from the apostle Thomas, who, it is said, made it his last stopping place before crossing the lake on his way to India. It is a small hamlet, commanding a fine view of the lake, and has a church built in commemoration of the visit of the apostle. The Nestorians consider the apostle Thomas as one of the chief instruments of their conversion to Christianity. They say they were Jews of the tribe of Judah before their conversion. But while they have some customs in common with this ancient people, I think the evidence of their origin is not conclusive. Their present deep-rooted hatred of the Jews appears to be inconsistent with their having a common ancestry. While I have been visiting some of the most intelligent and respectable Jews in Ooroomiah, the Nestorians who accompanied me would not treat them with ordinary civility, or partake of their refreshments.

At noon we reached Supergan, a fine village near the lake containing about eight hundred Nestorians. They opened a school here, a few weeks since, with the expectation that we would support it. But as our present resources will barely enable us to carry forward the operations we have commenced, I was under the painful necessity of telling them that we could afford no pecuniary aid. I tried to induce the people to support the school, and offered them books and apparatus, but to no purpose. Their poverty, or love of money, was greater than their desire for improvement, and the children are left to grow up in ignorance.

17. Gave medicine to more than one hundred sick people, in three villages which I visited, and at evening returned to Ada to spend the Sabbath with our school. In every village which we visit, I find abundant opportunity to converse with the scores of people who flock around me for medical aid. When will they feel their need of the great physician of souls?

18. This morning I proposed to Mar Yohanna to have a Sabbath school exercise with the children of our school, similar to the one we have at the city. The bishop not only seconded my proposition, but, of his own accord, recommended that such an exercise should be held every Sabbath. Under such auspices we commenced our first effort at Sabbath-school instruction in the villages. Thirty boys, and half a dozen girls were assembled—read a few verses of Scripture in the modern Syriac, and

listened with attention to a short exposition from the bishop. Most of them then recited two short scripture tracts which they had committed to memory. It was a new way for these children to keep the Sabbath, and I hope it may be the beginning of a better state of things here. It is painful to see to what an extent the Lord's day is desecrated among the Nestorians. A very few of them attend prayers early in the morning at the church where all the exercises are entirely unintelligible, with the exception of a few verses from the gospels. The remainder of the day is spent in the transaction of secular business, visiting, feasting, and dissipation. Do not such a people need religious instruction?

In the evening I received a call from one of the principal Nestorians of the village, who made sad complaints of the injuries and oppressions he and his people receive from the Mussulmans. He has lately had his house broken open and robbed of almost every thing valuable. The thief broke through the mud wall and entered the house while the people were sleeping upon the roof. He said he could find the plunderer, but if he attempted to obtain redress he would be obliged to suffer more serious evils in consequence. I improved the occasion to recommend him to "lay up treasures in heaven where thieves break not through nor steal." It is but a few days since a young Nestorian in the city lost his life in attempting to defend his house and property from an attack of robbers. A constant apprehension of robbery and oppression prevents these defenceless christians from accumulating property, and too many seem to say by their conduct, "Let us eat and drink, for tomorrow we die."

19. Visited four Nestorian villages, and returned to the city in the evening. In leaving Ada I parted with Mar Yousoph with the prospect of not seeing him again for some months to come, if at all. I feel much attached to him, and our parting was painful. He became a member of my family soon after we came to Ooroomiah, and during his residence with me he has lent all his influence to aid in our operations. He was greatly instrumental in the establishment of our school at Ada, and of his own accord built a house for its accommodation. He was also becoming enlightened, and by the grace of God might be prepared to enlighten and save his people. But our limited resources forbade our retaining him in the service of the mission; and he determined to go to Georgia, where a

few of his people emigrated some years ago.

To escape from the oppressive heat, and enjoy the pure air of the mountains, Doct. G., with some other members of the mission, made a short visit to Gavalan, the residence of Mar Yohanna, who had preceded them, and provided suitable accommodations. The following is an account of his visits to some of the places in the vicinity.

24. Accompanied by Mr. Stocking and the bishop, I visited Gugerchine Kala, twelve miles northeast of Gavalan. It is a small promontory, rising abruptly from the lake to the height of eight hundred or a thousand feet. It can only be ascended by a circuitous path, partly cut out of the rock, and in two places consisting of draw-bridges extending from one point of rock to another. The small low neck of land which connects it with the main, was defended by a ditch and stone wall, as if to make doubly strong that which nature had made apparently impregnable. On the summit are several deep caverns, and the ruins of ancient stone buildings of a rude structure. A supply of good fresh water springs out of the rock on the side of the promontory, and is preserved in natural reservoirs. In more barbarous times this may have been the strong hold of some of the numerous hordes of robbers who infested the country. Within a few years repairs were made, and the draw-bridges replaced, by Jehangeer Meerza, who was one of the aspirants to the throne of Persia on the death of the late king, and in consequence lost his eyes.

26. At four o'clock in the morning set out for Salmas, attended by my student Joseph. On our way over the mountains, I noticed what appeared like a grave, with the stones set about ten feet apart. The Koords who inhabit this region have a tradition that one of their sheiks, who they say was of a height corresponding to the length of the grave, was buried there. We reached Oolah, the principal Nestorian village in Salmas, at eleven, A. M. Here is a school of fourteen scholars, taught by a priest and his two sons, who are deacons. This is the only native school I have seen among the Nestorians.

It was opened a few months since with the hope that we would take it under our care. The three teachers are intelligent, though extremely poor, and as I am informed, without any means of support. Under these circumstances, and with a strong desire expressed by the bishop,

and all concerned in the school, the mission have resolved to support it on condition that one of the deacons shall spend a few weeks at our boarding-school to learn our system of instruction.

Nestorian Mode of Teaching.

The plan of teaching among the Nestorians is but poorly calculated to make good scholars. The object of instruction has been to prepare a few ecclesiastics to officiate in the church. For this end the pupil first spends about two years in repeating over the Psalms of David in the ancient Syriac, without understanding a single word, or getting a single idea. After this long and painful toil, and a faithful application of the rod by the teacher, if the young tyro is able to repeat the whole book of Psalms, like a parrot, he is allowed to commence learning their meaning, in which effort he spends another year. After two or three more years spent in learning their prayer-books, and a little attention to the four gospels and the art of writing, their education is finished.

As absurd as this plan of education appears to us, the Nestorians are much attached to it, and the bishop has just been recommending us to pursue a similar course. They cannot imagine how a child can learn to read, and acquire ideas at the same time. Their aim is to have the children chant the Psalms, and say their prayers in the churches as soon as possible. Their prescribed forms of worship require that the whole Book of Psalms should be repeated in the church every week, and once in two or three days during their fasts. In their estimation the cause of religion would be very much promoted if the children in our schools could join in repeating them, sixty or seventy times in a year, whether they could understand a word or not. And for this very pious reason they would set aside every other acquisition till this object is accomplished. In the afternoon I visited Dilman and Khosrooa.

27. Left Salmas at half past three in the morning, and returned to Gavalan. We went a little out of our way to visit some hot mineral springs at Istysoo. The water is highly impregnated with sulphur and Saline properties; and the sensation of heat was so great as to be rather unpleasant on first immersing the body. A natural cavity in the rock forms a convenient bath, which is much

resorted to by the people from a great distance around.

While I was waiting at some distance from the pool for my attendant to bathe, two armed Koords suddenly made their appearance from among the mountains. Having approached within a few feet of the place where I stood, they gazed for a few moments, and then inquired where my companions were. Their deportment looking rather suspicious, I asked them if they did not know me, and on receiving a negative answer I asked them in a firmer tone, if they did not know the American physician at Ooroomiah. Bowing rather respectfully they said they had heard of him, and wished to know if I was the *hakkim*.

I then gave them some of the bread and cheese which I was eating, and we at once became friends. They said they had come two days journey from the mountains back of Ooroomiah.

In the afternoon our whole party went to Jamalava, where Mar Yohanna resided when Messrs. Smith and Dwight visited him. We were very hospitably entertained under the trees in a garden.

On the 27th Doct. G. started on his return to Ooroomiah, stopping at Kawsy, the residence of priest Hohanna, and visiting the intermediate villages. The priest, in conversation, introduced the common topic of complaint among the Nestorians—the oppression of their Mohammedan rulers. The journal proceeds—

He concluded by urging me to write home to the American Christians, requesting them to send out money to pay their taxes, which, he said, amounted to \$30,000 annually. This request was so extraordinary that I could scarcely believe that the bishop was serious in making it. But when I told him that such a request would not be listened to a moment in America, he said he knew the money would be sent if I wrote for it, and in confirmation of his opinion he referred me to the immense sums which the English had expended for the benefit of Persin; and said as the Nestorians were Christians, they had stronger claims upon our charity than the Mohammedans. I endeavored, as I had done before, to explain the nature of our mission and the difference between it and a political embassy. But the Nestorians appear unable to comprehend the difference between real, and merely nominal Christians. They imagine that the government of a christian country must necessarily act upon the broad principles

of benevolence which actuate a Bible or missionary society in sending the gospel to the destitute.

Sabbath School.

July 2. Among my most interesting missionary labors is that of the superintendence of our Sabbath school, on the mission premises. It is made up principally of the members of our boarding-school, and persons in the employ of the mission—in all about fifty. There are six teachers, one a bishop who is my assistant, four priests, and a deacon. The room where they meet is forty feet by twenty, without floor, unglazed, with mud walls, the roof flat and covered with earth. The scholars are seated upon coarse mats before their respective teachers; and for stillness and attention equal any Sabbath school children I have seen in America. The school is opened with prayer. The scholars then recite their lesson, twelve or fourteen verses of the Gospels, which is explained by the teachers who are previously instructed in its meaning. Some remarks are then made by the superintendant or his assistant, and the school is closed by singing a psalm in the ancient Syriac. In the afternoon Mr. Perkins has the members of the school assembled for biblical instruction.

Doct. Riach, whose name is mentioned below, is connected with the British Legation in Persia, and has been a constant and valued friend of the mission.

8. Have spent the last few days in company with Doct. Riach, visiting Persians of rank and influence, whose favor it is always an object to conciliate. We have been gratified with the evidence we have seen of a friendly state of feeling towards us wherever we have visited.

To-day we visited Geog Tapa, and saw two Nestorians who had been severely bastinadoed by the khan of the village, a boy fifteen or sixteen years old. One of the men was a priest, whose gray beard should at least have secured lenity. He had been confined to his room for some days, and is now but just able to hobble about on his blistered feet. The other man is confined to his bed. The only provocation for this act of cruelty was a refusal to comply with an unjust demand from the young khan. With such outrages upon justice and mercy, is it surprising that the Nestorians are discontented, and almost disheartened? In the absence of

human aid, may they look to an Almighty Protector!

Burdasoor—Mergauer.

12. In company with Mr. Holladay rode to Burdasoor, the residence of a Koordish chief, sixteen or eighteen miles west from the city. There are several villages of Koords and one hundred houses of Nestorians in this district. Its rough mountains, which afford pasturage for numerous flocks of sheep and goats, give a wild, but not an unpleasant aspect to the country. We took lodgings in the castle of the chief, which is built upon a mass of rock projecting from the mountain several hundred feet over the river, which foams in a torrent at its base. It was erected by the ancestors of the present chief about three hundred years ago, and is now partially dilapidated. But the natural strength of its position, its thick stone walls, reservoir, magazine, and subterranean passage, all indicate that it was intended as a strong hold for these bold mountaineers, where the sword of their enemies should not reach them. Several long horns of the ibex were placed, instead of turrets, upon the summit of the walls, adding to the wildness of one of the most romantic scenes I ever beheld. I visited this castle last year and prescribed for several of its inmates. The chief has also made me several visits, and professes to be my particular friend. He is anxious that we should bring our families to reside here for a season. But the difficulty of access, and the steepness of the acclivity would prevent the ladies from taking exercise, and render the place almost a prison to them. For myself I should feel entirely safe here, although the bishop expressed some apprehension on account of a tribe of the independent Koords who are pasturing their flocks on the neighboring mountains.

Ten or twelve of these wild looking fellows came and spent the night at the castle while we were there. The Koords usually go heavily armed, and the ferocity of their aspect is heightened by blacking their eyelids and wearing immense striped turbans. Their spears are about twelve feet long, and the lower end of the shaft, as well as the head, is sharpened with iron. This illustrates a passage in 2d Samuel, 2: 23, how "Abner, with the hinder end of the spear, smote Asahel under the fifth rib, that the spear came out behind him."

13. Took leave of our host at an early hour in the morning, and rode

about thirty miles, into the adjoining district of Mergawer. It consists of an elevated plain about fifteen miles long, and eight or ten broad, surrounded with mountains; and is inhabited by Koords, and a few Nestorians. It belongs to the prince Malek Manser Meerza, who is spending the warm season in tents near the snowy mountains which bound the plain on the west. We reached his encampment at noon, and were soon provided with a tent, and every thing we could desire for our convenience and comfort. The prince is very fond of sporting, and when we had taken some refreshments, and rested ourselves, we accepted his invitation to witness the Persian method of taking birds with hawks. Several of them are kept and trained for hunting, and when a bird or other small game is discovered the hawk is loosed from the hand, and darts like an arrow upon his prey. The huntsman then runs and takes both the hawk and the game. A few days previous to our arrival the prince killed several wild hogs, which are common among the mountains.

14. Mounted our horses at dawn of day, and with a Koord for our guide, proceeded down the Burandoor river, on our way to the city. We learned that two men were murdered yesterday near the mouth of this river. A year ago last autumn, the Ravendoose Koords plundered the district of Mergawer, and murdered or carried off many of the inhabitants. Our guide confirmed a statement which was made to me yesterday in relation to that affair, viz. that those villagers who offered no resistance to the invaders, suffered no other injury than the loss of their property, while those who attempted to defend themselves were massacred without mercy.

Native Physicians—Ardishai.

August 1. Received a friendly visit from the principal physician in the city. I have taken pains to cultivate friendly relations with the native physicians, and endeavored to make them feel that I wished not to injure them. They often ask for information respecting our method of treating certain diseases, and the exhibition of some of our medicines; of which they are acquiring a little knowledge. And here permit me to remark, that I think a missionary physician should sustain the same relation to his professional brethren in the field of his labor, that the clerical missionary does, or ought to do, to the priesthood—that

he should so far as is practicable, win their confidence and friendship, by an uniform series of friendly attentions; and endeavor to enlighten their minds, and prepare them for usefulness. I know that in either case, this is often a most difficult and thankless task. But it is on this account none the less important. We cannot hope to supply the unevangelized nations with enlightened physicians. But may not a few such men connected with the different missions, in the spirit of love do much to elevate the profession around them, and thus be the means of relieving a far greater amount of human suffering than they could do by the most unremitting personal exertions? With this object in view I have given the native physicians small parcels of medicines, of which they might make a trial and be induced to purchase more; and lent some of my instruments as patterns by which they might get others made, etc.

4. At an early hour in the morning we proceeded to Ardishai, the residence of Mar Gabriel. This village contains a population of about one thousand Nestorians; and there are five or six hundred more in Takka, about forty rods distant; being a larger number of this people than is elsewhere to be found in the province in any one place. This circumstance rendered it very desirable that we should make our influence felt here as soon as practicable. For this reason, and also with the view of conciliating Mar Gabriel, I visited him, in company with Mr. Perkins, about a year ago. We had recently opened schools at Geog Tapa and Ada, the residence of two bishops; and Mar Gabriel now expressed a wish that we should also establish a school at Ardishai. There being no vacant house to be obtained for the accommodation of a school, Mar Gabriel offered us a large room adjoining his house, on condition that we should repair one of the walls which was broken down. To this we agreed, and authorized the bishop to procure a sufficient number of unburnt bricks for that purpose, promising to send a mason to lay them up whenever they should be ready. The bishop appeared pleased with the prospect of having a school in his village, and in a few days sent word that the bricks were ready, and that he had collected twelve or fourteen boys into a school.

The boys, twelve in number, were now reading with a priest of the village, among the grave-stones in the churchyard. But as this priest was incompetent to instruct, we agreed that an intelligent

deacon, then in our boarding-school, should take charge of the school as soon as the house could be made ready.

The house being finished, and supplied with mats, according to our arrangement with the bishop, I sent the deacon Yeshu to teach the school; proposing to go myself before the close of the week to see how he succeeded. After remaining three or four days, the deacon came home, saying that Mar Gabriel would not suffer him to teach the school, and that he had been so abused that he could not remain longer. This deacon is one of the most unexceptionable and intelligent Nestorians I have seen, and is now a teacher of their language to several of the members of the mission. It is painful to relate such cases, but we think that you, and the American churches should know that while we have much, very much to encourage us in our labors, we also have some trials—I will not say discouragements—and that we greatly need help from above.

Church of the prophet Daniel—Village Church—Sacraments.

5. We reached home a little past sunrise. In the afternoon went to Ada, accompanied by Mr. Stocking and Mar Yohanna. We passed scores of men, women, and children, going to the festival, which is to be held tomorrow in commemoration of Mar Daniel's church—sometimes called the white church. This is a celebrated church about a mile from Ada, built in honor of the prophet Daniel, and very much venerated by the Nestorians.

Mar Yoosuph assured me that the church had such miraculous power that it had inflicted condign punishment on those who had been there to steal its ornaments and furniture—that he knew some of these sacrilegious persons who had ever since gone with wry faces. He affirmed that one of the bones of the prophet Daniel was there now, concealed in the walls of the church, and that he saw it a few years since, when the new church was built—the old one having been undermined by the river. He said this bone looked as fresh as though the person was but just dead, and that on scraping it with a knife, fresh blood oozed out of it! Upon my looking rather incredulous, the old bishop in a very serious manner said, "It is so, I saw it with my own eyes." It is also said that Daniel suffered martyrdom there at the hands of the heathen, or fire-worshippers. Mar Yoosuph told me that no church can

be consecrated without some venerated relic, and that as these had now become scarce, it was very rare that they built a new church.

6. At an early hour in the morning animals were slain and roasted at the church of the prophet. The Nestorians say that they do not make these offerings as a part of their religious worship, but consider them as meritorious acts of charity, and distribute them among the people who are present. It is not necessary that an ecclesiastic should take part in offering the sacrifice.*

The morning prayers were chanted in the sanctuary of the village church by a priest and deacon, who were dressed in white robes, with sashes, ornamented with various colored crosses, worn over the shoulder and round the waist. Frequent low prostrations and jingling of bells constituted a part of the form of worship, in which the bishops and priests in the church occasionally joined. A portion of the gospels was next read and explained in the modern tongue, by one of the young priest in our boarding-school. The tones and modulation of his voice were remarkably good, and I have seen nothing in the religious exercises of the Nestorians which awakened such a deep interest in my feelings. I could not but anticipate the day, when those who are drinking in instruction at our schools would become faithful ministers of the gospel to the thousands who are perishing around them.

The sacrament of the Lord's supper was now administered. A priest stood behind the altar with the consecrated bread in his hand, from which he broke a small portion and put it in the mouth of each communicant, beginning with the bishops and continuing on through the priest, deacons, and laity. Each

* The following explanation has been given me by the bishop, Mar Johanna, n. l. several of the priests and deacons. When a man is very desirous of any particular object, he tells God that he will go and slay a lamb or a bullock, as the case may be, at a specified time and place, if God will grant him his desire. He has a sick child for whose recovery he is anxious, and entreats the Lord to restore his health, making a solemn promise, or covenant, that he will go to Mar Daniel's church and sacrifice, or slay and roast, a sheep—it being understood that all present may partake of it when roasted. In the event of the child's death, no sheep is slain, and some even refuse to do it when their request is granted; but this is considered sinful. The people generally profess to have great faith in the efficacy of such sacrifices, and some of the members of the mission have been recommended to try them. The bishop says that it is believed that the desired blessing is withheld on account of some sin, and that God will pardon that sin on account of the offering. The Syriac word which is used in these cases is *dukha*—in Castell's *Lexicon* translated, "victima sacrificium. Phil. 4: 18; Heb. 10: 13; Ps. 27: 6; Heb. 13: 15; 1 Peter, 2: 5."

communicant, after receiving the bread, passed on to the cup, which was held, by a deacon, through a hole in the wall. Two reasons were assigned for this last practice; first, The hole in the wall represented the hole made by the spear in Christ's side, through which the blood flowed, as represented by the wine in the cup; second, That no one should touch the deacon and cause him to spill the wine, for the sin of spilling one drop would be so great as to depose him from his office. The priest also held a cloth under the mouth of each one who took the bread to catch any crumbs which might chance to fall.

The bread is not only consecrated and baked in the church, but the priest must shell the wheat of which it is made, in his hands, and grind it in a hand-mill. The grapes should also be selected and pressed by the hand of the priest, to make the wine. But this practice is not rigidly adhered to on the plain, though it is said that the mountaineers adhere to it very strictly. I asked one of the bishops, if they believed that the bread and wine became a part of the real body and blood of Christ. He said, "Certainly they do; if not what is the use of our partaking of them? It would be a great sin to say they were not Christ's body and blood." Mar Yohanna asked me if I would partake with them of the sacrament. I told him that I could not do it to edification without a better knowledge of their ancient language, in which the accompanying services were read; and that I was not accustomed to come to the Lord's table without much previous self-examination and prayer. This answer having satisfied him, he invited us to go and take some refreshments. We soon returned to the church to witness the ordination of baptism. This was performed in the baptistery, a small room adjoining the sanctuary, where there was a small oven for baking the consecrated bread, and a font for baptising the children. On this occasion a large kettle was used to contain the water, the font being out of repair. The children were brought in, one at a time, and taken by one of the priests, who anointed, first the head and then the whole body, with oil. The child was then taken by another priest, who baptised it in the name of the Holy Trinity, by first immersing its feet, then half the body, and finally the whole body; taking it out of the water each time. When there is not a vessel at hand sufficiently large to immerse the whole body they put the feet of the child in the basin, and then pour water from the

hand upon its head, as I noticed in a former journal. The Nestorians baptise their children at any time after they are seven days old, and the rite is usually performed at the first great festival which succeeds. The anniversary of Christ's baptism is a favorite time for baptising children.

We now went to the church of the prophet Daniel, where several thousands of Mussulmen, Christians, and Jews were assembled. Many of the former were running horses, and throwing the jereed; while the Christians were standing about the church in groups, or purchasing fruit and other eatables at the numerous stalls where they were sold. There was nothing to be seen to remind us of the holy Sabbath, or the worship of God. We entered the church, the baptistery, and the sanctuary. The two latter were destitute of furniture, and the former was filled with men and women who were making a great noise. We left this scene of riot and confusion, and retired to the village, glad to find a place of comparative retirement, where we could spend the Sabbath in quietness.

Towards evening, some hundreds of boys and girls formed a dancing ring, on the threshing floor by the village, and jumped up and down to the sound of rude instruments of music.

Until this scene the bishop tried to excuse the conduct of his people, on the ground that the Mussulmen were the cause of all the confusion we had seen. But, as there were few or none but Nestorians in the circle now before us, he could scarcely find an excuse for their present conduct without admitting that the festivities of the occasion were considered paramount to the sacredness of the Sabbath. My object in attending this festival, was to learn more of the real condition and character of the Nestorians, and I never realized so sensibly the magnitude of our work, as I did at its close. O how we need the regenerating influences of the Holy Spirit.

Concluding Remarks—Aspect of the Field.

As it would occupy too much time to detail the many interesting circumstances that have attended my visits to the other villages which I have visited, I will only present a summary of the statistical facts which I have collected, and conclude my communication, already too long, with a few general reflections. The opportunities which I have enjoyed for relieving a great amount of human suffering, and exerting a moral and religious influence,

have greatly strengthened my conviction of the importance of such visits among the Nestorian villages. The high ridge of mountains west of Ooroomiah divides the Persian provinces from Independent Koordistan. It also draws a dividing line between the Nestorian Christians, and presents a barrier to our immediate access to much the larger portion of them. The whole number to whom we have access, without penetrating beyond these mountains and thus exposing ourselves to more or less danger from the lawless Koords, probably does not exceed twenty thousand. This is a much smaller estimate than we were led to make from the testimony given us on our first arrival in this country. But estimating ten souls to a house, which I think is about the average, the most careful investigation I have been able to make will not warrant us in supposing there are more. Of these twenty thousand not more than one hundred can read or write! Does not this fact present a strong plea in favor of education? Is it not of vital importance to the success of our labors, that we should have the means of extending our system of instruction? All our efforts to induce the people to support schools have as yet proved fruitless; and I fear they will continue to prove so until the people become enlightened through the efforts of Christians in other lands. Let the American churches, then, do what they can to give the rising generation the light of education, and we may trust that they will dispense the blessing to others.

In the course of my tour among the Nestorian villages, I have been very deeply convinced of the importance of raising up, as soon as possible, an enlightened and pious clergy from among the people, who shall preach Jesus Christ to the thousands who "have a name to live while they are dead." Oppressed and trampled down, as the people are, by the enemies of Christianity, they are sunk still lower in ignorance and superstition. But they are not wanting in natural talents, and only need the sanctifying influences of the Holy Spirit, and the light of science, to enable them to diffuse the bright radiance of the gospel over all this dark land. Is not this an object worthy of the prayers and labors of the friends of the Redeemer? Where else shall we find such bright rays of hope for benighted Persia?

I am also deeply impressed with the importance of making our influence felt as much as possible now, lest changes

should take place to interrupt our labors before the work of reformation shall be accomplished.

The whole aspect of things in Persia forbodes some great change, and it may not be very distant. Whether the overruling hand of God, by these changes will open wider the doors of access to these dying multitudes, or close them for ages against the light of life, is not for us to conjecture. In either case it is of immense importance that the gospel shall have taken deep root in the hearts of this people.

The present discontented state of the Nestorians is another circumstance which should excite us to renewed diligence in laboring for their salvation. A large deputation from the Nestorians of this province has recently gone to Georgia, with the hope of seeing the emperor of Russia, who is now there, and making provision for the removal of their families and friends. A nephew of bishop Yoosuph, who is now here on a visit from Georgia, says that the bishop was received and treated with great respect by the governor-general of Georgia, who promised him a salary equal to any of their own bishops, in case he would bring his people and settle there. Many of the people are very anxious to go; but there are so many obstacles in the way, that I am disposed to believe it will result like other similar commotions which they have experienced—the storm will blow over, and they will remain quiet until another cloud darkens their horizon. Still I am not entirely without fear that the continual excitement which they feel upon this subject may some day occasion their removal, and thus put it out of our power to continue our labors with them.

With the great mass of these mountaineers we have been able to hold no direct intercourse as yet, and it appears uncertain how long a period will elapse before we shall gain access to them. We occasionally see Nestorians from the Koordish districts immediately west of the mountains, and have been able to send them the word of eternal life to some extent.

We hope in this way to exert some influence upon these small districts. But as they would be unable to afford any protection to the missionary while in their midst, it will probably be inexpedient to attempt direct labors among them at present. The oppression they suffer from their masters, the Koords, also renders their prospect of improvement quite unfavorable.

LETTER FROM MR. STOCKING, DATED
OOROOMIAH, NOV. 28, 1837.

Mr. Stocking is engaged in the instruction and superintendence of schools connected with the mission. After speaking of the attention he had bestowed on the native language, he adds—

Another branch of our labor is the instruction of a class in English. I have deemed it a great privilege thus early to enter upon the active discharge of my appropriate duties, and be directly useful before I could command the native language. The class committed to my care consists of the bishop Mar Yohanna, his brother Joseph, who resides in Doct. Grant's family, priest Abraham, John who lives with Mr. Perkins, and the meerza. There are now, in addition to these, Capia M. Dunka, Shamalha John, Shamalha Said, and Moshoul a promising lad living with Mr. Holladay. These are the most promising individuals on our premises, and they all acquit themselves very well in learning English. The two youngest, John and Moshoul, I regard as likely to be the most thorough and accurate English scholars. The bishop, though he has made good progress and understands much English, still carries his own idiom into our language. He converses readily on the more common subjects, and manifests a strong desire to read and speak English well. He sometimes betrays uneasiness lest others should get in advance of him. He is generally mild and sociable, frequently shrewd in his observations, and sometimes extremely sarcastic. He is also capricious, and at times when his unreasonable wishes are not gratified he is quite impatient. But a few days since while in the exercise of this spirit, he declared he would leave the next day and take the school with him. Without yielding to his petulant feelings, however, he soon became pleasant and professed the most entire friendship and submission. Indeed there is nothing probably that he would more regret, than being compelled to leave us himself, or the withdrawal of our efforts for his improvement and that of his people. He is doubtless beginning to understand, what they are all slow to learn, that intellectual and moral good is sought after both for ourselves and for his people, rather than private interests. Mrs. S. has also a class of lads from the school whom she instructs in English. All the other members of the mission devote a

portion of their time to the instruction of those learning English. The mission boarding-school consists at present of thirty-eight scholars. They are from different Nestorian villages, and taken together form as bright and promising a set of scholars as I ever instructed in America. The teacher Capia Yohanna is one of their most intelligent priests, and is doubtless the best that could be found to fill the place. He is mild and peaceable in his disposition, and attentive to his business. He always opens and closes the school with prayer, and during these exercises there is a propriety and seriousness of aspect over the whole school.

South Africa.

GENERAL LETTER FROM THE MISSION-
ARIES, DATED APRIL 2, 1838.

THE intelligence contained in the following letter might at first lead one to think, that the mission among the Zulus has been permanently broken up. The emigration of the Dutch boers, or farmers, from the colony, and their conflicts with the independent native tribes of South Africa, are certainly inauspicious, in their bearing on the ultimate destinies of the aboriginal race; and probably Dingaan may lose his power, if not his life, before his conflict with these people is over. But it is not to be supposed that the Zulus will be utterly destroyed, and it is possible they may, through the overruling providence of God, by these movements be rendered even more accessible to the gospel. Nothing is yet known to have occurred, which is to be regarded as indicating the will of God, that we should retire from that salubrious and interesting part of the African continent. Mr. Grout is expected to return to South Africa by the first opportunity, and the mission will be renewed as soon as the way for so doing shall be opened. If the pagan tribes in Africa and North America cannot be made christian and civilized communities, but must gradually melt away before the colonizing propensities of the white race, we must at least make the zealous and persevering endeavor to bring home the salvation of the gospel to as many individuals among them as possible.

The letter is dated at Port Elizabeth, which is within the limits of the colony. The causes which brought the brethren to that spot, are detailed in the narrative below. The object of the visit of the boers, was to obtain permission of Dingaan to settle at Natal.

Visits of the Dutch deputation to Dingaan.

About the time, at which the Dutch deputation visited Natal, Sikanyeli, chief of the Mantatis, came from the west of the mountains, on a plundering expedition into Dingaan's frontier. The party were mounted and armed. Having seized some three hundred head of cattle, Sikanyeli retreated. While taking the cattle, he called to some of Dingaan's people who were at a distance, saying the party were Boers; and that others had gone to Natal; and that Dingaan might expect to be treated by them as Moselekatsi had been.

When the deputation reached the Umtogela, a message was sent to Dingaan, to inform him of the object of their visit. It was then, that Sikuebana, (one of the chiefs), says he was ordered to cut the deputation off. That such an order was issued, seems now rather probable; as from Sikanyeli's threat, Dingaan would be likely to be jealous of the emigrants. He had but little knowledge of them, and Sikanyeli's people, being mounted, would likely enough be taken for white men. If Sikuebana did remonstrate against the order to destroy the deputation, as he states, it may have caused Dingaan to change his plan for the time. He, however, allowed the deputation to visit him at his capital. When their business was explained to Dingaan, he stated that Sikanyeli had stolen some of his cattle and declared himself to be connected with the emigrants. As an evidence that no such connection did exist, Dingaan required the deputation to engage to return the stolen cattle, before he would treat with them further. This was assented to, as Sikanyeli had implicated the emigrants.

The business with the emigrants seemed to absorb Dingaan's attention. Previous to their visit, he had taken a fancy to learn to read; and had Mr. Owen to teach him daily; but afterwards he dropped his books. Mr. Retief was governor of the emigrants, and head of the deputation.*

* Mr. Lindley, under date of December 1st, 1837, thus speaks of this individual:—

The governor, Myn Heer Retief, was with us several days. He is, I feel sure, a worthy man; I even hope he is pious. In the colony, he sustains a good character. He has, unasked, taken pains to impress Dingaan favorably towards the missionaries. He wrote the Zulu chief a letter, and as he writes in the Dutch language, found it necessary to have it translated into English. This service I performed, at his request, and was much pleased with the entire spirit of the communication.

Thomas Halsted, of Natal, was interpreter to the deputation. Being acquainted with him, Dingaan requested him to go along with the deputation, to see that they fulfilled their engagement. He also sent some of his officers.

On returning to his encampment, Mr. Retief found that a considerable number of the farmers were absent, on an expedition against Moselekatsi. The encampment was then on the high land between the sources of the Umtogela and Vaal rivers, and north of Sikangeli. The party found the country between their rendezvous and Natal elevated, and broken by detached mountains, presenting no serious difficulty to traveling with wagons. There was no continuous chain of mountains.

The expedition against Moselekatsi had about the same success as the one in January 1837. It would appear that the farmers fell in with some of Moselekatsi's people, about two days' journey north of Mosika.

As soon as Mr. Retief could make his arrangements, he made a visit to Sikanyeli; and contrived to take him prisoner without the shedding of blood. When informed of the cause of his imprisonment, Sikanyeli confessed having stolen the cattle, and gave them up, with all of his own, and his horses and guns.

After the recovery of the cattle, Dingaan's officers returned to bring him word, and Mr. Retief, accompanied by sixty men, besides some boys and servants, followed with the cattle; the body of the emigrants being left near the head of the Umtogela, five or six days' journey from Dingaan's capital.

Several messages passed between Mr. Retief and Dingaan, before the former reached the residence of the latter. When Dingaan first learned that Sikanyeli had been released, instead of being brought to him, he was rather displeased. However, before the arrival of Mr. Retief, he declared himself highly gratified with his conduct; and to show him a marked respect, ordered his forces to assemble without shields or weapons, to have a grand dance.

On the morning of Saturday, Feb. 24, Mr. Retief and party approached the capital; and exhibited a sham fight on horseback. At this Dingaan expressed great gratification, and requested one hundred rounds to be fired; which, however was not complied with. The dance was held on that and the two following days. Monday afternoon, all the regiments, except that consisting of the

youngest recruits, were dismissed. Dingaan consented to allow the emigrants to settle the country from the Umtogela to the Umzimvubu rivers—an extent of four hundred miles, which was laid waste by Chaka. The papers were to be signed on Tuesday, and Mr. Retief was to leave on his return.

Seizure and Execution of the Deputation—Attack on their Encampment—Invasion of Dingaan's Territory.

On Tuesday morning three of the farmers took breakfast with Mr. Owen, (an English missionary,) who seemed to have entire confidence in Dingaan.

Mr. Retief and men lodged outside the town. About eight o'clock in the morning, the whole party were invited into the town to see Dingaan, and to conclude their business; and to take leave. Their fire-arms were left outside the town where they slept. Dingaan received the party in one of the cattle-folds at the upper part of the town. He presented them a quantity of boiled flesh, which they declined eating, having already breakfasted. He then asked if they would have milk, to which they assented. While they were partaking of the milk, Dingaan issued the fatal order to his young soldiers, who were in readiness and at hand. The emigrants were to a man instantly seized, overpowered by superior numbers, and borne off to the hill where criminals are executed, there to be devoured by vultures and hyenas. The particular mode of their execution is not certainly known. According to one statement, the victims of this treacherous and cruel act, were instantly put to death by twisting their necks. Another statement says, they were killed with sticks, just outside the gate, as they were carried towards the usual place of execution.

While the soldiers were executing the murderous order, a messenger was despatched to tell Mr. Owen not to fear because the king was killing the boers; and that he was doing so because he had ascertained, that they intended to wage war upon him and take his life.

Fear of having so powerful a neighbor as the emigrant community were likely to become, in his vicinity, seems to have moved Dingaan to his desperate step. He had an erroneous view of its present power; thinking it less than it is, from the statements made by his indunas who had been to Mr. Retief's encampment. Regarding the emigrants as a mere handful, he resolved to crush in its bud

a power which might one day give him trouble.

As soon as the dreadful deed was done, the soldiers at the capital moved off at full speed in the direction of the encampment on the Umtogela; and orders were issued in every quarter, to assemble a large force to fall upon the emigrants.

Mr. Retief had left a large encampment about five days' journey from Dingaan's capital; another large body of emigrants were still behind a few days.

The Zulu army having collected, made a nightly attack upon the emigrants. In the vicinity of the main camp, a number of families were scattered in small parties. The assault was made by the Zulus almost simultaneously on the small parties and the main camp. Being surprised in the night, the former were for the most part cut off. The Zulus were repulsed from the main camp, but took away the sheep and cattle. Next day a detachment of the emigrants followed the Zulus, killed a considerable number, and recovered the sheep, but not the cattle. The loss of the emigrants, including Mr. Retief's party and the families who were out of the encampment, is stated to be about two hundred.

The latest information from the emigrants, before we left Natal, stated that the advanced party had been joined by that which was behind; and that the whole body had advanced three days towards Natal; from which they were then distant four or five days' journey.

About ten days before we sailed, the Natal people, consisting of fifty whites and Hottentots, and it is said fifteen hundred natives, marched to invade Dingaan's territory; designing to co-operate with the emigrants. The difficulties with Dingaan have not abated the spirit of emigration from the colony. News of Mr. Retief's death was soon communicated; and recruits are going on horseback from the colony, to assist in avenging the death of their friends. The latest accounts we had before leaving Natal, stated the effective force of the emigrants at from 1,000 to 1,300 men. What the final issue of the contest is to be, we of course cannot predict with certainty. The fire-arms and the prowess of the emigrants, are, however, likely to make them masters of the country. What will then be the condition of native tribes is a doubtful matter. The emigrants are a community but partially organized.

Interviews of the Missionaries with Dingaan—Their departure from his country.

At the commencement of the station at Umhlatusi, there was for a time an encouraging attendance on the Sabbath. The men, however, soon began to drop off. As the women are in a degraded state, it seemed to be a matter of no consequence whether they should attend or not; but for the men to attend the worship of God appeared to imply disloyalty to Dingaan. When we asked the men why they would not come to preaching, they would offer various excuses. One would say the induna had not told them to come. Another would say, why does not the induna himself attend. And again it would be said, the people of certain towns do not attend. They were repeatedly informed of the message which Dingaan sent by his servant on our first visit, but some method of evading it was always resorted to. For some time the women gave a pretty fair attendance, but even that began to decline after a while. A few days before the death of Mr. Retief and party, Mungo, induna of Kongela, issued an order forbidding the people, men or women, to attend our instructions. Mungo was high in authority. This order made it necessary for one of us to visit Dingaan, with a view of telling him plainly, that we had no other end in view than to do good to his people by giving them instruction; and to ascertain, if possible, his pleasure on the subject.

On Monday morning, the 5th of February, while Mr. Venable and James Brownlee, were getting ready to set off to visit Dingaan, four messengers from him arrived at Umhlalusi, saying they had been sent to call James Brownlee, as Dingaan could not understand the boers. To our inquiry where Thomas Halsted, the interpreter who had accompanied Mr. Retief, and Mr. Halley, Mr. Owen's interpreter, were, it was replied they were absent. The messengers stated they had traveled all night, and that James must not sleep on the way, but reach the capital the following night, a distance of near fifty miles. It was now ten, A. M.

As soon as they were ready, Mr. Venable started on foot and James on horseback. They reached the capital on Tuesday at one, P. M., having traveled Monday night by moonlight until ten o'clock. Coming to the public gates, they found under a tree, outside the town, some forty or fifty induna and men, and

the guns and baggage of the boers under several other trees at hand; but there was no white man present. They inquired for the boers, and were told they were beyond a small stream below the town; but no one could be seen in that direction. A servant was sent to inform Dingaan of Mr. Venable's arrival. Before his return, it was again asked where the boers were, and it was then said they had gone hunting. But there lay their guns. Things began to look suspicious. After delaying full as long as the usual time, the servant returned, but went to Umhlela, instead of delivering his message as usual. Umhlela, however, soon called Mr. Venable and told him that Dingaan had that morning killed the boers, because he found out that they intended to make war upon him; but that Dingaan said Mr. Venable must not be afraid. It was a trying moment. Here lay the fire-arms and baggage of those, who a few hours since had fallen victims to the treachery of one, who was giving assurances of safety. In full view, the vultures were hovering over their lifeless bodies. Mr. Owen's house was in sight, but no human being was there seen to move, when the anxious eye was directed thither, to learn, if possible, the fate of him and his family.

The day being hot, and Mr. Venable being hungry and fatigued, he observed to Umhlela, he would like to go to Mr. Owen's to get something to eat. The request was granted. As he advanced towards the residence of our friend and brother, it was not without doubts concerning the fate of its inmates; nor was this suspense relieved until Mr. Venable had approached within a short distance, when he found that all had been spared. Thus had God restrained the heart of a bloody despot, and preserved his servants.

On the following morning, Dingaan sent an induna to Mr. Owen, with renewed assurances of his good intentions towards all the teachers, specifying those of Hlavgezoo and Hlomenhleen.

In the afternoon, Mr. Venable had a long conversation with Dingaan, who was in a communicative mood. He endeavored to throw the blame on the boers, saying he did not wish for war, but having ascertained their intention to attack him, he had taken them beforehand. The evidence of such intention he did not adduce. The fact of his sending for James Brownlee in the manner he did, implies that something might have been said, which excited his jealousy. And from his own statement that

Halsted lied, which he gave as his reason for sending for James, he appears to have thought that every thing said by the boers was not fully communicated to him.

As an assurance of his good will towards the teachers, Dingaan said they had never done him any wrong,—and why should he injure them? He would never drive them out of his country; but if they should desire to return to their own country, and would come and bid him a friendly farewell, they could go at any time. This voluntary declaration appeared to open the way for an application to leave the country. Mr. Owen's interpreter, who was the only person he had to drive his wagon, was gone to Natal, and detained by the rise of the Umtogela river. To propose that any of us should leave before Mr. Owen was in a situation to do so, appeared improper. Nor did Mr. Venable think he ought to take the responsibility of deciding to leave before Doct. Wilson and Mr. Champion were consulted. Mr. Owen was resolved to make an application to remove, as soon as Mr. Halley should return from Natal. His hands were already tied, not being permitted to preach; and the prospect of a protracted war was before him. His leaving would make the way open for us to act as might be expedient. When Mr. Venable informed Dingaan that his visit had been caused by Mungo's prohibition of the people's attending our instructions, he expressed surprise that such an order should have been issued. He asked how Mungo dare do so. He added, he would send a messenger and reprimand Mungo. No doubt Mungo acted on his own responsibility, but doing it with a full knowledge of his master's feelings in reference to the religious instruction of the people, it was not likely that the order would be revoked.

On Thursday Mr. Venable left Umgunghlovu, and the day following Mr. Halley returned. Mr. Owen immediately applied to Dingaan for permission to leave his country. He asked the reasons for making the request; was Mr. Owen fretting about the boers? or was he afraid for his own safety?—however, he might go. Mr. Owen gave his reasons, and Dingaan was civil enough; but when the interview closed, said he would see him next morning.

Next morning on going to the town, Mr. Owen found Dingaan sitting with some of his zinduna by him. Dingaan commenced by telling the zinduna, that Mr. Owen wished to leave the country; but why, he knew not. He then began

with a history of Capt. Gardiner's first visit; stating that he never wished to have teachers in his country, and he had consented only through shame, when his refusal would not be taken. To foreigners visiting him, or to their trading in his country, he did not object; but to their building houses and becoming residents, he did object, and that he was determined to allow it no longer. As to Mr. Owen's leaving, he said, had the application not been made, he would have sent him out of the country; because instead of trusting in his word, he learned from the girls in his family that Mr. Owen was ever speaking of him as a liar and a murderer, and was praying to God for deliverance. To substantiate this charge, the girls were sent for, and testified accordingly.

Dingaan asked of Mr. Owen one of his two wagons, and took a considerable amount of other property; but on his departure, bid him a most friendly farewell.

Dingaan's remarks in reference to the teachers coming into his country, were general, although he did not particularly mention any of us. He seemed to expect, as a matter of course, 'that we would all leave the country. So soon as Mr. Owen left, he sent to Mr. Champion to know if he was going to leave, as Mr. Owen had done, and we of Hlangezoa were going to do; and if so, he would go with his permission and his "hamba kohle"—friendly adieu.

On the 16th of February Mr. Owen, on his way out of the country, reached Umhlatusi. The brethren there thought it to be expedient to make immediate application to leave also. Dingaan's treatment of Mr. Owen, the evident expectation that we would all go, the disturbed state of the country, and the prospect of intercourse with Natal being likely to be closed, combined to forbid delay. Accordingly, the next morning Doct. Wilson set off to see Dingaan, to obtain permission to leave. He was received by Dingaan in a most friendly manner. When he stated his business, the king told him that Mr. Champion had sent him word that he intended to remain until Dingaan should drive him away. This was not Mr. Champion's message; he only sent word that he was still remaining in the country; and as Dingaan had not ordered him away, he did not see cause for leaving. For some reason, perhaps to keep on terms with the people at Natal, Dingaan, at the time of Doct. Wilson's visit, seemed desirous to have those of us who were in his country re-

main. He asked if Mr. Champion continued in the country, would we of Klangezoa go away? Doct. Wilson, seeing he was disposed to have us remain, thought it a favorable opportunity to press the subject of instructing the people. Dingaan blamed Mungo, and Mahlebe, induna of Hlangezoa, for prohibiting the attendance of the people. He said, however, that the country now being disturbed, the men could not attend to our instructions. On being asked if the women and children could not, he said they should, and sent an order to that effect. Doct. Wilson then consented to our remaining, believing that Mr. Champion was not disposed to go, and having a promise of the removal of the restrictions on the people, with respect to receiving our instructions. Doct. Wilson returned to Umhlatusi on the 22d of February, and Mr. Owen, who had been waiting there proceeded on his journey. With the prospect of a protracted war in the country, and believing that all communication with Natal must soon cease, Mr. Venable did not see that it was his duty to keep his family longer, where they were the subjects of constant suspicion, and exposed to the violence of a treacherous and cruel despot. As the most prudent course, he resolved to visit Ginani, and confer with Mr. Champion, with the view of visiting Dingaan together, and again requesting permission to retire. After Mr. Owen left the capital, no communication had passed between Ginani and Umhlatusi.

Leaving Mr. Owen's party on the afternoon of the 24th, accompanied by Joseph Kirkman, an interpreter, Mr. Venable proceeded to Ginani, which he reached at ten o'clock at night. The houses were all shut up, and to repeated calls no answer was given from within. Mr. Venable and his companions, wearied by a walk of thirty miles, threw themselves on some bundles of thatch lying under the veranda of the house, to find rest, and await what disclosures the light of morning might make.

Entering the house early, a few lines addressed to Mr. Owen, showed that Mr. Champion having an opportunity afforded to get away, some persons from Natal having brought a boat to the Umtogela, he had gone. Some people gave information that Mr. Champion started the day before, and was probably yet at the river. Mr. Venable went to the river; and finding Mr. Champion gone, and the boat on the Natal side, returned to where Mr. Owen was spending the Sabbath; and next day reached Umhlatusi. The

day following Doct. Wilson set off to see Dingaan, Mr. Venable being lame and worn down by the trip to Ginani.

Doct. Wilson was again received by Dingaan with great civility, and our request to leave the country was readily granted. A servant was sent to accompany us to the Umtogela. Dingaan dictated a letter to the king across the waters, which he requested Doct. Wilson to write. In this he gave reasons for killing the boers, and expressed a desire for continuing friendly relations with the English.

The brethren from Umhlatusi reached the Umtogela on the 5th of March, where they found waiting for them, Mr. Owen, who had got his wagon across a few days before, and Klaas Prince, who had assisted Mr. Champion and then returned to help them. The river was full, and the current strong. The boat being small, it was necessary to unload the wagons, and take them through by swimming the cattle. In attempting this Mr. Venable's wagon was carried down the stream until some of the oxen were drowned, and it was necessary to cut the remainder loose, and leave the wagon in the stream. Doct. Wilson's wagon was saved; and the contents of both were brought across in the boat.

At the river, we learned that the people of Natal were preparing to invade Dingaan's country.

On the evening of March 9th, the brethren from Umhlatusi reached Umlazi; and next day Mr. Lindley and family arrived from the Illovo. Thus through the unfailing mercies of God, we were brought to see each other again on earth. Others had fallen by the hand of violence, but we were safe.

By a kind providence the schooner Mary was lying in Natal Bay, and would be ready to sail in a few days. The state of the country appeared to require us to avail ourselves of the opportunity to go by sea to the Colony, to remove our families beyond the disturbances which might continue—we could not foresee how long. Before the vessel sailed, we deemed it important that one of our number should remain on the ground, to watch the course of events, and furnish information to the rest of us. Mr. Lindley remained for this purpose, his family accompanying us. We hope to hear from him soon; and may then be able to say something more about our prospects of future usefulness in this country.

When we left Natal, the natives of that quarter seemed to be moved by that

mania for plundering, so characteristic of the tribes of South Africa; and which makes the most dastardly think themselves brave, while only plunder is kept in view. The same mania is likely to pervade all the tribes in reach of Dingaan's cattle. There are now likely to be wars and rumors of wars for many days to come.

Indeed, the Lord seems to be making the several portions of our rebellious race, who belong to South Africa, mutual scourges of each other. These tumults will doubtless be made to subserve the interests of our Redeemer's kingdom. We see not the end from the beginning. We would leave the event with the all-wise Sovereign of heaven and earth. Yet, as accountable beings, and in the providence of God brought to this country, we have a part to act, and may he give us the wisdom and grace necessary to its performance.

LETTER FROM MR. VENABLE, DATED
UMHLATUSI, DEC. 5, 1837.

It will be perceived that this communication is of an earlier date than the preceding.

A few days ago, the Circular of the Committee, under date of June 23d, reached us.

The statements contained in it gave us the first intimation of the truly distressing state of the commercial world; and its influence on the finances of the Board.

We will cheerfully dispense with the greater part of the household furniture ordered for our new station. Our bedstead is a frame of round poles, on which reeds are spread and tied down, in lieu of a canvass or cord bottom. The whole affair cost me only a few hours' labor, and will answer our purpose until the churches shall again say, "Here are the means;" and ask, "Where are the men, to proclaim salvation to the lost?" At present three cross-legged stools constitute our stock of moveable seats. With these and our boxes we are intending to manage until we can get some plain chairs from America. In these times we can submit to almost any inconvenience.

Our fare is simple and wholesome, and we are contented. Milk, sour and sweet, and bread principally of maize, may be called the staple articles of our food. We purchase the milk cheap and in abundance from the natives. We have no cows, and it would be expensive

to purchase them in this country. Maize is the produce of the country. We have the means of irrigating, and our garden promises fair. We get it cultivated by the natives chiefly, and hope it will ultimately contribute much to our support. With the aid of irrigation, the fruits and vegetables of almost every clime may be raised here. The only flesh used in my family for two months, has been that of two goats, and of a hippopotamus given to us, and that of a few wild bucks, shot by the Hottentots who accompanied us from the colony. This climate is more oppressively hot than that of Mosika. I cannot bear the exertion which I could there, previous to our sickness; but during no period of my life have I enjoyed better health than since our arrival at Natal.

After our arrival here, we commenced, and in one month completed two small houses. They are built by setting forks in the ground and filling in between with reeds for walls, which are plastered inside and outside; roof thatched, and floors of earth. One house is eighteen by nine and a half feet, and has two rooms; the other fifteen by nine, has a chimney, and is used for a kitchen and dining-room. The sides and cover of one of our wagons raised a little on forks, furnish another room, as well as a place for the greater part of our stores. With our present accommodations, we feel quite at home, and as if we might carry on other improvements at our leisure.

There is far less restraint on our intercourse with the people here, than there was in the country of Moselekatsi. In our building etc., we get all the assistance which the natives can give. For a very moderate remuneration they aid in getting timber, they bring reeds and thatch, they dig our garden, or do any other work which comes within the range of their skill.

Without hesitation the king has allowed two boys and a girl to come to live in our family.

We have obtained the wood and reeds on the ground, for a school-house fifteen by thirty feet. Besides accommodating a day school, which we wish to open soon, this house will probably also serve for the congregations we shall be able to collect on the Sabbath for some time to come. A desire to have the people in our vicinity attend some course of religious instruction daily, has induced us to make a school-house one of our first improvements.

Since we settled here, there has been on the part of the women an encouraging

attendance on the Sabbath. The men are backward to attend; there is a dread of incurring the displeasure of the authorities. The induna of this district has never attended preaching alleging that the king has not told him to do so. His name is Mahlebe. His residence is within two miles of us.

Umhlela, Dingaan's prime minister, the first time he saw brother Wilson, plainly told him that he was opposed to the missionaries coming into the country. He remarked that he was angry with the king for allowing Mr. Owen to settle at the capital.

Recent occurrences at the capital have been rather inauspicious. Brother Wilson was there the Sabbath before the last. Mr. Owen had frequently requested permission to preach publicly in the capital, but from time to time had been put off by some trivial excuse on the part of the king. Sabbath before last Dingaan told Mr. Owen that he might preach, but it should be the last time. He alleged that some of his requests had been refused by the white men of Natal, (referring to an application for powder,) and that he would also refuse the teachers some of their requests. He charged Mr. Owen with being connected with the other white men, and like them. When Mr. Owen attempted to preach, there was an effort, both on the part of the indunas and of the king, to turn the whole matter into ridicule.

Brother Wilson was present, but was treated with entire civility; and the king promptly granted a request he had made the day previous. These things I said were rather inauspicious; but we hope for the best.

Dingaan has an inquisitive mind. He is pleased with the inventions of civilized men. He is disposed to have his people acquire a knowledge of the arts. To a proposal to teach the use of the hand-wheel and loom, I doubt not he would most readily assent. I have written to a friend in Virginia to send me some cotton-seed, to try the experiment of the adaptedness of this climate to its culture. I think it will do well. Wool-sheep will sooner or later be brought to Natal, either by the English or by the emigrant boers. These are mere hints of what may in future, and at a proper time, deserve attention. Mrs. V. is acquainted with the arts of spinning and weaving.

If we are allowed to remain in the country long enough to acquire the language, and are permitted to instruct the people without immediately exciting the

open opposition of government, we may hope for the success of our efforts.

I have written freely, to make you as fully acquainted as possible with our situation and prospects. The state of our own country, as described in the circular, must be truly trying to the Prudential Committee and the officers at the Rooms. I trust that we shall do all in our power to lessen your difficulties. May God in his infinite wisdom and mercy, bring great good out of this evil, to the glory of his grace, by teaching us all the lesson he would have us learn.

OSHBWAS.

LETTERS FROM MR. AYER AT FOKK-GUMA.

Writing on the 4th of October, 1837, Mr. Ayer remarks on the—

Tendency of the Indians towards the Habits of civilized Life.

There is now a more general willingness among the Indians here to settle and educate their children than ever before. They see that those who are settled here are much improved in their circumstances; their children are comfortably clad and happy in school; and they have considerable produce from their fields: while they themselves have nothing at all, the rice being entirely cut off.

Our school is still prospering, though we have not as many regular scholars as we had one year ago. During a considerable part of the winter we shall not have more than seven or eight regular scholars, as two of the families here will be obliged to go farther south to kill deer. Five of our scholars read readily in Ojibwa, have gone through all the books lately published, and are making good proficiency in English. We had hoped to receive Luke's Gospel to serve as a reading book in school.

We have assisted in putting up a log house for the chief, who is a member of the church, and are now about completing two more, have promised to assist one or two others, but can give no further encouragement to any until a change takes place in our pecuniary concerns. Were not the cause of missions the cause of God, I should be almost disheartened at the present prospect for civilizing and christianizing these poor outcasts. We can scarcely hold out any inducement to them now to settle, as we

have not the means for aiding them to build, or to cultivate the ground to much extent. The Indian must have something tangible, something that he can see and feel, to induce him to let go his hold on long cherished habits and customs. The motives of the gospel have no more influence over him, in themselves considered, than over the deer that he follows in the chase.

The kind of aid they need, next to that of building and ploughing, is that which, while it does not draw upon the fund of charity to extend it, confers a favor both upon the giver and receiver. This is to purchase whatever they have to spare of the provision kind, such as sugar, corn, rice, etc.; also to purchase cedar bark for covering buildings, to employ the men in transporting our things from St. Peter's, and to labor in building, farming, etc., and pay them in goods at a small advance to cover transportation. By our aiding them in this way, they have become quite industrious, and manifest an increasing desire to get rid of their poverty and filth. The young women and girls now make, mend, and wash and iron after our manner, scrub their floors, knit stockings for themselves and their families. The men have learned how to build log houses, drive team, plough, hoe, and handle an American axe with some skill in cutting large trees, the size of which, two years ago, would have afforded them a sufficient reason why they should not meddle with them. They cut their wood and draw it to the door, so that the poor woman is no longer seen, loaded like an ass, bringing wood upon her back to keep her children and lordly husband warm.

Our present limited means will prevent our employing those settled by us as we have done, when they wish to purchase some necessary article; and we have some fears that, on this account, they will be strongly tempted to return to the Indian habit of begging, which has been entirely done away by our employing them to work. Since our residence here I think we have not given three dollars worth in goods and provisions to those settled by us, except to an old decrepit woman. In all our plans for benefitting the Indians we aim at their supporting themselves independent of us as soon as possible.

Religious Inquiry and Conversions.

On the 4th of January, three months subsequent to the date of the foregoing, Mr. Ayer writes—

By all located near us the Sabbath is strictly observed, and meetings both on the Sabbath and week days punctually attended. Our congregation has been small this winter, as about half of the people have been absent on account of the scarcity of food, there being no rice last fall. I presume there is not a more orderly congregation in New England than this. Ever since the little revival we enjoyed last winter, there has been marked attention to instruction, and the serious impressions then made on some minds have never been altogether effaced; but we hope in two or three cases have resulted in conversion.

Last summer a youth of sixteen, in the near prospect of appearing before God unpardoned, was awakened by a lively sense of his guilt and danger, and sought with much solicitude the pardon of his sins. He sought earnestly for religious instruction, and we trust that it was blessed to his salvation. At one time, thinking himself dying, he called each member of his family to his side, and exhorted them not to defer preparation for death to a dying hour; and declared his determination to serve God the remainder of life, should he recover. Contrary to our expectations he recovered, and is now, in our judgment, a regenerated soul. He leads in the devotions of his family, with the full consent of the father, and also prays frequently in religious meetings. He is grave beyond his years, and humble; is very studious, and if detained from school, comes in the evening to his teacher and recites his lessons.

For two months past there has been an universal attention to religious instruction, and an increased solemnity in our meetings. Christians have been humbled, and quickened; and we have some evidence that a few among the heathen have been turned to serve the living God. Four or five who were awakened last winter have been reawakened. Three of them give fair evidence of being new creatures in Christ. They belong to one family, of which the youth just mentioned is a member. Two others are indulging hopes in the pardoning mercy of God, but they do not afford clear evidence of the internal teachings of the Spirit. The father of the family just mentioned has been absent most of the winter hunting. At a full meeting on new-year's day, being here on a visit, he confessed himself a great sinner, and expressed a strong desire to be delivered from his guilt, and to obtain an interest in Christ. The mother, a few weeks

since, first expressed her resolution to serve God. An invitation had been given on the Sabbath to all who were determined to make the salvation of their souls their first and great business to attend a meeting in the evening in Mr. Seymour's room. This mother came in, bringing six of her children with her; the two oldest have been absent all winter with the father. She desired the pardon of her sins and the sins of her children more than any thing else. In accordance with our advice, on her return home, she reared the family altar, and ever since, morning and evening, has been heard the voice of prayer and praise in her dwelling. She appears very desirous that her pagan relations should come and listen to the word of God. Her mother, a pagan, came among us about ten days since, on a visit, was induced by her daughter to listen to the gospel, and is now, we think, earnestly seeking after truth, having renounced the *mitewi*. The others who have expressed a hope in Christ live consistent lives. Three other Indians have recently renounced the *mitewi*, or pagan system of religion, and listen with docility to pungent gospel truth.

The number of Indians denominated by the pagans, "Praying Indians," is seventeen adults, and about as many children. Of these eight are men and nine are women. Three of the men are united with the church, and we think that another is a Christian; also three women. Two other young women entertain hopes, but we have not sufficient evidence of the internal teaching of the Spirit to encourage them to hope. We trust that there is one Christian at least in each of the four families that are living in the houses we have aided them in erecting. The young man now building is a member of the church and the young woman to whom he is to be married is one for whom we entertain a hope.

Four of the seven married couple who are located here, are young people. The three men who have this winter renounced the *mitewi* wish to locate here permanently. They have come and thrown themselves upon us, saying, "We want to be and do as our friends already settled by you." But what can we say to them? Shall we tell them that we can assist no more at present; that they must wait an indefinite time, and possibly they will be helped? We might just as well say to them at once, go back to the service of sin; wallow in filth in your smoky wigwams; let your children also

grow up as ignorant of God and true enjoyment as the brutes that perish.

It is "now or never," as it regards the prosperity of this mission; and were we to follow the leadings of providence, we should at once conclude it expedient to make preparations to aid the Indians in putting up two or three more houses next summer, and assisting four or five more families in agriculture. There has been no period in the history of the Ojibwa mission, when there was so much encouragement to labor for the temporal and eternal welfare of the Indians, as here, at this time.

The exigency in which the mission is placed is owing to the want of adequate funds to enable the mission family to afford that help to Indian families which they need when they are turning from their life of wandering and hunting to settled and industrious habits. They need a few tools of one kind and another and a few seeds for planting, and to be taught how to use both. Without such aid as this, the obstacles in the way of the change seem insurmountable.

SHALL THE BOARD BE AT ONCE ENABLED
TO SEND OUT THE WAITING MISSIONA-
RIES, AND TO REVIVE THE SCHOOLS.

THE time has come to propose this inquiry. The season promises an abundant harvest to the husbandman. Commerce is again spreading her sails. Industry is beginning to find its reward. Prosperity appears to be returning to the country. God has also, in some measure, sanctified to his people the late painful visitation. The spirit of benevolence is believed to have gained in strength, more than it has lost in means. There is now far more of a willing mind in the christian community, than there was two years ago.

Moreover, upwards of thirty missionaries have waited a full year after they were ready to go forth to the heathen. Seven of these indeed have recently gone; but there are twenty-five remaining. These have all completed their preparatory studies, and become preachers of the gospel; and plead that their plans were laid to enter on their work a year ago, that they scarcely know what to do with themselves, that life is wearing away, and that the great harvest field, to which God has called them, is suffering for want of laborers. And all this, and much more, is true. Why, then, should these servants of Jesus Christ be detained another year? Why, any longer? Why not all be sent at once? A small—a very small—additional effort, to give or to collect the necessary funds, if made by many, would suffice.

How painful has been the intelligence from many of the missions, within the last few months, as a consequence of the reduced remittances mentioned in the appeal to the christian community a year ago. The printing establishment at Cape Palmas has been stopped; that at Smyrna has been reduced; that in Syria is comparatively idle; that among the Nesto-

rians has not yet been got into operation; the one at Madras, which ought to be large and powerful, has barely an existence; and those at the Sandwich Islands are lamentably cramped in their operations. In Western Africa, too, where life is so precarious and labor so valuable that we cannot afford to lose, a part of the schools have been discontinued, and the seminary reduced one third. In Greece, the permanent prosperity of the new and interesting station among the Spartans, has been endangered. A check has been given to the progress of education among the Nestorians. Among the Maharrats, all the schools must have been swept away, but for the generous liberality of some English friends, which will save a part. The same is true among the Tamul people in South India. In Ceylon, it was necessary to dismiss five thousand children from the schools, and admit one class less into the seminary; and but for the unexpected and liberal donation of a thousand dollars from the government of the island, the evil must have been far greater. Hear one of the older missionaries speak on the occasion. "After my usual lessons," says he, "with the readers in the schools yesterday, I gave each a portion of the Bible as a present. I told them the reason—exhorted them to read it, not to enter into temptation, and to keep the Sabbath holy—prayed with them, commending them to the Friend of little children, and then sent them away—from me, from the Bible class, from the Sabbath school, from the house of prayer—to feed on the mountains of heathenism, with the idols under the green trees; a prey to the roaring lion, to evil demons, and to a people more ignorant than they, even to their blind, deluded, and deluding guides; and when I looked after them as they went out, my heart failed me. O what an offering to Swamy!—five thousand children!" At the Sandwich Islands, it would seem that the seminary must have been reduced, and nearly or quite every scholar in the boarding schools dismissed; and thus the rearing up of native teachers and preachers, so urgently demanded by the circumstances of the people, been painfully retarded.

And all these desolations, and much more, exist in the missions at this very moment; and they will continue to exist, and perhaps increase, until the patrons of the Board rouse themselves fully to the consideration and remedy of the evil. Let but a fourth part of the effort be made, which was so nobly made at Hartford, in Connecticut, a year ago, and has since been followed by a remarkable outpouring of the Holy Spirit upon the donors and their families, and a new face would soon be put upon all the missions under the care of the Board, in Africa, Europe, Asia, America, and the islands of the sea.

It should be gratefully acknowledged, that the results above stated have not been owing to a falling off in the receipts of the Board. These have been nearly as great, thus far in the present year, as they were in the corresponding months of the last; and last year the receipts greatly exceeded those of the year before. But the rate in those of 1836, was no higher than it was in 1835; and those of 1835 rose but little above those of the previous year;—while the missions were necessarily and constantly advancing. The missions cannot remain stationary, and prosper. They must go forward, or retrograde. The present receipts are more than enough to sustain the missions as they

were in the former part of 1836. They are even sufficient to meet the expenses in their present reduced and crippled state. But they are not enough to liquidate the debt now of two years standing, to send forth the waiting missionaries, and restore the missions to their wonted efficiency. Urged on by the zeal, liberality, and pledges of the patrons of the Board, the Committee not only sent out nearly forty families during the latter half of the year 1836, but multiplied and enlarged the printing establishments, and encouraged the missions to render their free schools more efficient, and to establish or enlarge nine seminaries for educating native teachers and preachers of the gospel, providing them with buildings, libraries, and apparatus, together with board for the pupils, and the means of bringing into useful employment the persons educated at these seminaries. Add to this the losses, amounting perhaps to 12,000 dollars, in making remittances, owing to the late extraordinary derangement in the exchanges, and it will be seen why the Board, though so liberally patronised, needs more ample means.

Must the twenty-five clerical missionaries, now waiting, wait another year? And shall there be much longer delay in making more ample remittances to the several missions?

The case, with these statements, is respectfully referred to the piety and zeal of the patrons of the Board. Only let it be prayerfully considered. Let us do for the missionaries who have offered themselves for this self-denying service, and for those now in the field, what, in their circumstances, we should wish and might expect should be done for us. Especially let us sympathise with our gracious Lord, in his love for the perishing millions in heathenism, and do what we can to proclaim his salvation throughout the world.

MISSIONARY HOUSE.

It is probably known somewhat extensively, that the Board contemplate erecting a Missionary House, and that preparatory steps have been taken to effect the object. It may not be amiss to say a word to explain why such a work is undertaken at the present time.

In the first place, the erection of such a building has been in contemplation for many years, and is highly important to prevent the inconvenience and loss of frequently removing the Missionary Rooms, which has been, and probably will be unavoidable without it; to furnish more suitable accommodations for transacting the business of the Board, and the safe-keeping of documents and other property, than can be otherwise obtained; and to give the Board more of the appearance of stability and permanency in this city, than it now has. Similar reasons have long since induced the American Bible Society, the American Tract Society, and the American Sunday School Union to erect buildings for their accommodation at a much greater expense than the house for the Board will require. Two, at least, of the principal missionary societies in London have long since found it expedient to erect similar houses for the accommodation of their business.

2. No unnecessary expenditure will be made upon the building. A plain, durable, and convenient edifice will be erected, at the least possible cost. An eligible site has been purchased, and the contracts have been made, during the

existing depression in business, at such a rate as to reduce the whole expense some thousands of dollars below what it would have been, had the building been erected two years ago, and probably below what it would be, should it be erected two years hence. It will, therefore, be seen, that the present is a very favorable time for the work.

3. The cost of the land and the erection will be defrayed by applying a portion of the permanent fund of the Board to that purpose; a fund given on the condition that only the annual income accruing from it should be expended. Not a dollar which can be lawfully employed in sending forth missionaries, or liquidating the debt of the Board, will be applied to the contemplated building. It will, in short, be merely a change in the manner of investing a portion of the permanent funds, taking it from the banks, where it has heretofore been, and investing it where it will be at least equally secure, in the contemplated Missionary House.

The building is now in progress, and will probably be ready to be occupied within a year from this time.

LIBERAL DONATION AND OFFER.

A friend of the cause, residing in one of our interior towns, has given \$300 for the Ceylon schools, the greater part of which are known to have been suspended for want of funds. The same individual engages to repeat the donation each year for two years to come, making \$900 in all, provided one, two, or three persons will make up the like amount, for the same object, in the same space of time.

ANNUAL MEETING OF THE BOARD.

THE Twenty-ninth Annual Meeting of the *American Board of Commissioners for Foreign Missions*, will be held in the City of Portland, Maine, on the second Wednesday (12th day) of September next, at ten o'clock, A. M.

Donations,

RECEIVED IN JUNE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
New York, Praying so. in Mr. Hunt's chh. for <i>Wassburn Folk</i> , Ceylon,	24 00
<i>Auburn and vic. N. Y.</i> By H. Ivison, Jr. Agent,	
Brutus, 1st presb. chh.	10 54
Cayuga, Presb. chh.	20 00
Elbridge, Mon. con.	6 00
Genoa, 3d presb. chh. to constitute Rev. DAVID MALIN an Hon. Mem. 50; 1st presb. chh. 7,65;	57 65
Homer, For miss. beyond Rocky m.	33 00
Lysander, Presb. chh.	82 37
Port Byron, 1st presb. chh.	22 00
Shanectales,	19 50
South Butler,	3 63
Tully, Cong. chh.	10 00—271 29
<i>Barnstable co. Ms. Aux. So. Rev. N. Cogswell, Tr.</i>	
Falmouth, Mr. Hooker's so.	100 00
North Falmouth,	20 00

Provincetown,	1 00
Ded. am't paid by aux. so. for printing,	121 00
<i>Berkshire co. Ms. Aux. So. R. Colton, Tr.</i>	
Egremont, W. Kane's,	48 37—73 63
Lanesboro', Mon. con.	5 00
New Marlboro', S. par.	8 70
Sandisfield,	7 00
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	20 00—48 70
Acworth, Miss H. Ware,	3 50
Alstead, Gent. 6,25; la. 23; mon. con. 15,75;	44 00
Kenne, Mon. con.	20 05
New Alstead, Mon. con.	18 00
Peterborough, Mon. con. in presb. so.	14 00
Surry, Mon. con.	6 43
Troy, do.	9 42
Winchester, Manual labor so. and la. sew. cir.	2 00
Ded. expenses paid by aux. so.	117 40
<i>Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.</i>	1 50—115 90
Hinesburgh, Fem. miss. so.	11 50
Westford, Chh. and so.	28 00
Less c. note,	39 50
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	10 00—29 50
Brown's Corner, For miss. to W. Indians, by Rev. A. C?	4 80
Gorham, Juv. sew. so.	12 00
North Yarmouth, La. 2d par. 21; gent. 11,50; mon. con. 12,73;	45 23
Paris, S. Morse,	10 00
Portland, La.	48 50
Scarborough, 1st par. mon. con.	35 90
Westbrook, Mon. con. and coll. 1st so.	13 79—170 22
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Amesbury and Salisbury, La.	16 50
Newbury, Mon. con. in Mr. Withington's so.	43 13
Newburyport, Mon. con. in Mr. Stearns's so. 45; Dr. Dana's so. 13;	58 00—117 63
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Brookfield, Gent.	16 87
<i>Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.</i>	
Norwalk, An aged female,	5 00
<i>Genesee and vic. N. Y. by C. A. Cook, Agent,</i>	
Clyde, 1st presb. chh.	150 10
Geneva, Fem. miss. so. 56; L. Jewitt, 10; P. R. 5; G. W. 5;	76 00
Gorham, Presb. chh.	6 00
Guilford,	4 00
Norwich, BENJAMIN CHAPMAN, which constitutes him an Hon. Mem. 100; Miss L. H. Williams, 50; T. Enos, 20; coll. and mon. con. 61,07;	231 07
Oxford, Mon. con.	15 16
Penn Yan, Aux. so.	42 00
Plymouth, Doct. SELDEN, by request of his dec'd daughter, (which and prev. dona. constitutes him an Hon. Mem.) 80;	81 00
Mr S. I;	16 00
Pultney, 1st presb. chh.	16 00
Sherburne, J. Lathrop, 10; coll. 30,09; fem. soc. cir. 13;	53 09
Smyrna, Coll. 38,54; I. Foote, Jr. 10;	48 54
South New Berlin, Mon. con. 9,82; D. Bellows, 20; E. S. H. 5;	34 82—757 79
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Campton, Gent. 9,69; la. 11,61;	22 26
mon. con. 6,96;	2 00
Canaan, Rev. Mr. Conant,	5 00
Groton, Mon. con.	26 00
Hanover East, do.	106 00
Hanover Plain and Dartmouth, Coll. mon. con.	32 58
Haverhill, Mon. con.	80 00
Lebanon, do.	28 53
Littleton, do.	

Orford East, do.	39 29	Weymouth, N. par. gent. 55,25;	
Piermont, do.	15 00	mon. con. 15;	70 25—457 29
Wentworth, do. 7,25; indiv. 10;	17 25	<i>Rockingham co. N. H. Confer. of chhs.</i>	
	391 91	J. Boardman, Tr.	
Ded. dis. on uncur. money,	75—391 16	Atkinson, Chh.	9 41
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>		Candia, Cong. chh. and so. (of	
Catskill, O. Day,	400 00	which by Mrs. M. Patten, fr.	
<i>Hartford co., South, Ct. Aux. So. R. Hubbard, Tr.</i>		estate of a dec'd sister, 10.)	
Middletown, 1st so. gent. 56,50; la. 58,87;		to constitute Mrs. Louisa R. Russell an Hon. Mem.	100 14
S. so. 55; Middlefield, La. 17;	187 37		
<i>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</i>		Deerfield, Mon. con. in cong. so.	
Woolwich, Mon. con.	10 95	26,65; la. 15,08;	41 73
<i>Lowell and vic. Ms. Char. asso. W. Davidson, Tr.</i>		Derry, Chh.	130 00
Dracut, Evang. cong. so.	4 00	East Chester, Cong. chh.	71 75
Lowell, 1st cong. chh. and so.		Kingston, Chh.	7 50
mon. con.	63 58—67 58	Londonderry, Mon. con. 32,17;	
<i>Middlesex A. so. Ct. S. M. Pratt, Tr.</i>		gent. 21,50; la. 16,72;	70 39
Westbrook, Cong. chh. mon. con.	37 06	Plaistow, Chh.	11 25
<i>Middlesex South Confer. of chhs. Ms.</i>		Raymond, Cong. chh.	20 73
F. Johnson, Tr.		Stratham, Chh.	22 00
Holliston, Mon. con.	27 31	West Chester, Presb. chh.	34 16
Sherburne, do.	14 23—41 54		
<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>		Ded. bad note,	519 06
New Haven, Centre chh. and cong. 400;		1 75—517 31	
mon. con. in 1st and united so. 15,91;		<i>Rutland co. Vt. Aux. So. J. D. Butler, Tr.</i>	
do. in 3d chh. 8,58; do. in Yale coll.		West Rutland, Sutherland Falls, Cong. so.	10 00
7,50; African chh. 2,50; Mrs. G. Day,		<i>Stratford co. N. H. Aux. So. E. J. Lane, Tr.</i>	
for Ceylon miss. 3; for Sandw. Isl.		Alton, By R. C. G. S.	2 10
fem. sch. 2; less dis. 65c.	438 84	Gilmanton, A friend, 1; Centre,	
<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>		mon. con. 12,82; sub. sch. mon.	
New London, T. W. Williams,	1,000 00	con. for chil. at Sandw. Isl. 7,29;	21 11
<i>New York City and Brooklyn, Aux. So.</i>		Meredith Bridge, Mon. con. 15;	
W. W. Chester, Tr.		sub. 2;	17 00
(Of which fr. Mrs. M. Clark, for Rich-		Rochester, Mon. con. 25,50;	
ard W. Clark and David H. Clark,		contrib. 12,07;	37 66
Ceylon, 40; fr. A. Lane, for Sandw.		Sanbornton, Sub. 20,30; mon. con.	
Isl. 10; fr. M. O. Holstead, to consti-		12,78;	33 17
tute Rev. WILLIAM BRADLEY an Hon.		Tamworth, Mon. con.	9 33
Mem. 100.)	1,168 83	Tuflonborough, N. B.	1 00
<i>Old Colony Association, Ms. H. Coggeshall, Tr.</i>		Wakefield, Mon. con. 5; coll. 1,75;	6 73
Fairhaven, By Rev. Mr. Gould,	104 50	Wolffborough, Mon. con.	10 00
Middleborough, By Rev. Mr.		Contrib. at ann. meeting of aux.	
Putnam,	115 71	so. 24,53; av. of jew. 1,50;	96 03—164 15
New Bedford, North cong. chh.		<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
107,50; Trinitarian chh. 100;		Berkley, Miss. so. 14,30; mon.	
1st chh. Head of River, 20;	227 50	con. 4;	18 30
North Rochester, By Rev. I.		Fall River,	240 00
Briggs,	6 00	Freetown, Miss. so.	8 00
Rochester, Mattapoisett, La. 48;		Middleboro' and T. Precinct,	
1st par. 30; Sippican, la. 17;	95 00	Miss. so. 26,77; mon. con. 5;	31 77
	548 71	Norton, Mon. con.	57 48
Ded. expenses paid by aux. so.	1 21—547 50	Seekonk, La. 19,25; bible class, 3;	22 25
<i>Onondaga co. N. Y. Aux. So. A. Thomas, Tr.</i>		Taunton, Mr. Malthy's so.	87 03—464 82
Ansville, Mon. con. in 1st		<i>Valley of the Mississippi, Aux. So.</i>	
presb. so.	1 50	W. T. Truman, Tr.	
Berkshire, Mon. con.	20 00	<i>Western Reserve aux. so.</i>	
Camden, Presb. chh. 9,07; fem.		Erie co. Sandusky city, La. 5; Lucas co.	
miss. so. 23;	32 07	Manhattan, 10,50; L. P. W. 3; Mau-	
Clinton, Cong. chh. 209; O. Grid-		mee city, 10,41; Toledo, 1,25; Portage	
ley, 50;	250 00	co. Akron, 1st cong. chh. 30; Aurora,	
Rome, 1st presb. so. 59,17; mon.		8; Garrettsville, 2; Hudson, G. Ve-	
con. 5,95; J. W. Bloomfield, to		ader, 25; W. R. college, mon. con.	
constitute Rev. DEXTER CLARY		13,52; Tallmadge, Chil. of mater.	
an Hon. Mem. 60;	125 12	asso. for Jedidiah C. Furness, Cey-	
Sidney Plains, A balance,	5 00	lon, 20; Trumbull co. Hartford, Con-	
Utica, Bleeker-st. chh.	146 15	trib. 10,08; S. H. 3; Johnson, 6; War-	
Warren, Mon. con.	5 00	ren, Fem. benev. so. 30,25; mon. con.	
Whitesboro', Presb. so. 75; mon.		20,75; Wood co. Perryburg, 19,52;	
con. 16;	91 00	Mrs. E. Smith, 25;	243 28
	684 85	<i>Washington co. N. Y. Aux. So.</i>	
Ded. c. note, 2; dis. 3,27;	5 27—679 58	M. Freeman, Tr.	21 50
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>		<i>Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.</i>	
Abington, 1st par. la. 50,17; 3d		Worcester, Mon. con. in Calvinist chh.	192 88
par. gent. 20,07; la. 21,05;	91 29		
Braintree and Weymouth, Mon.		Total from the above sources,	\$5,663 17
con. in united so. 70,68; la. 26,30; 96 86			
Bridgewater, Mon. con. in Trin. so.	10 00		
Middleborough, N. par. Gent. and			
la. 16,22; a friend, 1;	17 22		
North Bridgewater, La. 29,43; 1st			
par. gent. 7,37; S. par. mon.			
con. 25;	61 80		
Quincy, Evang. so. gent. and la.	15 25		
Randolph, 1st par. Gent. 46,75;			
la. 37,54;	84 29		
Schuette, Evang. so. la.	10 33		

VARIOUS COLLECTIONS AND DONATIONS.

A friend to the cause,	300 00
<i>Acworth, N. H. Mon. con.</i>	3 09
<i>Albany, Me. Mon. con.</i>	15 00
<i>Albany, N. Y. 4th presb. chh.</i>	50 60
<i>Alexandria, D. C. Family mite so. for Alex-</i>	
<i>ander Perry, Ceylon,</i>	20 00
<i>Amherst, Ms. Miss. so. in college,</i>	106 00
<i>Andover, Ms. N. par. sub. sch. miss. so. for</i>	
<i>Jeane Page, Ceylon,</i>	20 00
<i>Annapolis, Md. Dr. Ridout,</i>	10 00

Beth, Me. United mon. con.	70 00
Bethlehem, N. Y. Cong. 35,80; presb. chh. 7,60;	43 40
Boardman, O. Cong. chh.	10 00
Boston, Ms. Rev. A. Bullard, 10; Miss Wood's class in Bowdoin-st. sch. 5;	15 00
Brookline, Ms. Kingsbury sew. so.	15 00
Canada, A friend,	100 00
Cantins, Mo. Gent. asso. 61,20; la. asso. 36,70;	97 90
Chicago, Ill. Presb. chh. 100; less. dis. 3,82;	96 18
Droper's Valley, Va. Wythe and Montgomery aux. so. 11,50; Miss S. McGavock, 10;	21 50
Emmetsburg, Pa. D. Gamble, 10; J. With- erow, 10; M. Witherow, 10; R. S. Grier, 7,50; E. H. 5; S. H. 5; I. B. 5; J. S. 3; Mrs. McK. 2; Mrs. H. 1;	58 50
Erie, Pa. Mon. con. in presb. chh. 50; G. J. 2;	52 00
Florida, Maj. Loomis, U. S. A.	38 00
Fort Covington, N. Y. Fem. asso.	14 50
Framingham, Ms. La. miss. so.	18 53
Georgia, Vt. La. so. 11,75; Polly Blatchley, (of which for sch. in S. India, 3;) 7,50; R. B. 1;	20 25
Glens Falls, N. Y. Presb. chh. mon. con. 20; Mrs. E. B. Scovill, 10;	30 00
Gloucester, Sandy Bay, Ms. Miss. sew. cir. for fom. sch. in Maui,	20 00
Grafton, Vt. Cong. so. coll. 35; mon. con. 25; J. Barret, 10;	70 00
Granby, N. Y. Mon. con.	7 78
Gustavas, O. Cong. chh.	5 25
Halfax, Ms. Mon. con.	4 75
Hallowell, Me. Mrs. E. Bond, for fem. sem. at Maui, to constitute Rev. JONATHAN S. GREEN an Hon. Mem.	50 00
Ithaca, N. Y. 1st presb. chh. mon. con. 51,80; suh. sch. 27,12; la. sew. so. 173,69; A. St. John, to constitute Miss ISABELLA ST. JOHN an Hon. Mem. 100; Eddyville juv. so. 1,50; other coll. 294,35;	647 46
Keanebankport, Me. S. chh. mon. con. 17; la. asso. 26,43;	43 42
Lexington Falls, Me. A friend,	5 00
Madison, N. Y., J. L. Riggs, for Rev. E. Riggs, Greece,	12 00
Malden, N. Y. Mrs. M. Islam, (which and prev. dona. constitute SHERMAN C. LORD of Marlboro', Ct. an Hon. Mem.)	50 00
Marblehead, Ms. Mon. con.	20 00
Marshfield, Ms. A. Ames,	10 00
Mattawan, N. Y. Presb. chh.	50 00
Mendon, N. J. Presb. chh. 20; less. dis. 2;	18 00
Merriden, N. H. Mon. con. K. U. Acad.	24 00
Methuen, Ms. Miss E. Austin, doc'd,	10 00
Milledgeville, Ga. H. Mead,	25 00
Milwaukee, W. Ter. 1st presb. chh.	20 00
Morricks, N. Y. Presb. chh.	7 89
Mouth of Yellow Creek, O., J. Forbes,	3 84
Natchez, Miss. Mon. con. in presb. chh.	10 00
Newark, N. J. 1st presb. chh. 304,44; sah. sch. in 1st presb. chh. for Ansel D. Eddy, Ceylon, 20; A. Nichols, 10;	334 44
Newburgh, N. Y. Coll. in presb. chh. 20,17; a friend, 10;	30 17
New Castle, Del. S. E. and M. for tract and bible distrib by Mr. Winslow, Madras.	15 00
New Castle Presbytery, Cong. of Head of Christiana and White Clay Creek, for Mr. Schneider, Broosa,	35 00
New Haven, Ct. N. Atwater, 5; F. Atwater, 5;	10 00
New Ipswich, N. H. Mrs. Johnson,	8 47
New Windsor, N. Y. Presb. chh.	36 35
New York city, W. C. R. 3d pay. for two children in Ceylon, 40; a friend, 10; do. 5; Mrs. C. D. 2,50; a lady, 5; I. L. 5;	67 50
Northampton, Ms. Mrs. S. Stoddard, for fem. sch. at Maui,	5 00
Norwich, Vt. Mater. asso. and juv. asso.	17 56
Orwell, Vt. Juv. benev. so. for Philip Henry Morris, Ceylon,	10 00
Orwell, O. Av. of potato field,	5 00
Otisco, N. Y. Cong. chh.	11 00
Ottawa, Ill. Presb. chh.	12 56
Patterson, N. J. Presb. chh. coll. 47; free sch. coll. 10;	57 00
Perth Amboy, N. J. Mr. Woodbridge,	5 00
Plainfield, N. J. Presb. chh. 175; less. dis. 1;	174 00
Portsmouth, N. H. Juv. miss. so. for Harriet Putnam, Ceylon,	20 00

Princeton, N. J. Mrs. G. M. McLean, for sch. in Ceylon,	30 00
Reading, S. par. Ma. R. Parker,	10 00
Roxbury, Ms. Eliot chh. and cong. 20,62; E. H. K. 1;	21 00
Southold, U. C., E. D. Johnston,	15 00
Stillwater, N. Y. Presb. chh. mon. con.	25 00
St. Johnsbury, Vt. E. and T. Fairbanks & Co.	72 00
Troy, N. Y. 1st presb. chh. 438,52; 2d st. presb. chh. E. Wickes, to constitute WILLIAM D. SNODGRASS, D. D. and VAN WYCK WICKES Hon. Mem. 150;	588 52
Turner, Me. Contrib. 11; Mr. H. 3;	14 00
Underhill, Vt. Rev. S. Kingsley,	50 00
Walden, N. Y. Mon. con.	16 40
Walnut Hills, O. Miss MARIA OVERAKER, which constitutes her an Hon. Mem.	412 00
Walt-n, N. Y. 1st presb. chh. 22,36; fem. benev. so. 11,60;	33 96
Warren, Me. Mon. con.	22 25
Waterford, Me. do.	17 00
Waterford, Vt. Cong. chh. and indiv.	23 00
West Fayette, N. Y. Rev. Mr. S., a balance,	50
West Hampton, N. Y. Cong.	14 00
West Point, N. Y. Mrs. Ford,	3 00
Winchester, W. Ten. Mon. con. to consti- tute Rev. ARCHIBALD J. STEEL of Franklin co., Rev. AARON ALEXANDER, and Rev. JOHN BELL of Lincoln co. Hon. Mem.	150 00
Windham, Vt. Mon. con.	50 00
Windsor, N. Y. 2d presb. chh. mon. con.	30 00
Wintrop, Me. Mon. con. in cong. so.	23 00
Wiscasset, Me. Fem. miss. asso.	17 50
Unknown, Friends,	100 00

\$13,307 25

LEGACIES.

Hartford, Ct. Thomas Tileston, by Seth Terry, Ex'r,	120 00
Newburyport, Ms. Miss Elizabeth Friend, by Miss Mary D. Hodge, Ex'r, (prev. rec'd, 1,326,59;)	6 00
	\$126 00

Amount of donations and legacies acknowledged in
the preceding lists, \$13,724 05. Total from dis-
gust 1st, to June 30th, \$209,186 89.

DONATIONS IN CLOTHING, &c.

Acworth, N. H., A bundle, fr. a friend.	
Athol, Ms. A box and two half barrels, for Mr. Seymour, Pokegumma.	
Bridgeport, Ct. A chest, fr. friends, for Mr. Armstrong, Sandw. Isl.	
Cooperstown, N. Y., A box, fr. la. miss. so. for Tuscarora miss.	60 20
Geneca, N. Y., A box, fr. fem. miss. so.	123 00
New Alstead, N. H., A box,	20 00
New York city, A barrel, fr. friends, for Mr. Parker, Sandw. Isl.; a barrel, for Mr. Knapp, do.; a box, for Mr. Hitchcock, do.; Memoirs of J. B. Taylor, 6 cop. fr. Rev. S. S. Jocelyn.	
Paris, N. Y., A barrel, for Mr. Cope, Madura.	
Petersham, Ms. A half barrel, fr. la. benev. so. for Mrs. Seymour, Pokegumma,	20 00

The following articles are respectfully solicited from
Manufacturers and others.

Printing paper, to be used in publishing portions
of the Scriptures, school-books, tracts, etc. at Bos-
ton, and at the Sandwich Islands
Writing paper, writing books, blank books, quills,
slates, etc. for all the missions and mission schools,
especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons
of both sexes: principally for the Indian missions.
Blankets, coverlets, sheets, etc.
Fulled cloth, and domestic cottons of all kinds.